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ORDINATION
BY
Meer Presbyters
PROV'D
VOID and *NULL.*
IN A
CONFERENCE
BETWEEN

PHILALETHES a *Presbyter* of the *Church* of *England,*

AND

PSEUDOCHEUS a *Dissenting Teacher.*

PROPERTY OF PRINCETON THEOLOGICAL SEMINARY.

Verily, verily I say unto you, He that entreth not by the Door into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Robber.
But he that entreth in by the Door, is the Shepherd of the Sheep, St. Joh. 10. 1, 2.

LONDON,
Printed by *J. L.* for W. FREEMAN, at the *Bible* over against the *Middle-Temple-Gate* in *Fleetstreet.*
M DCC VII.

To the WORSHIPFUL

AND MY

Much Honour'd FRIEND,

Hugh Smithſon, *Eſq;*

OF

Tottenham in *Middleſex.*

SIR,

NO *Sooner did I call to mind your* hearty Zeal *for our moſt Excellent* Church *of* England, *and alſo your great* Integrity *which has been ſo very viſible in your* indefatigable Endeavours *to promote the* true Intereſt *of your*

Country, but I ceas'd to debate any longer with my ſelf, whoſe Name *I ſhould borrow to* Patronize *my* Diſcourſe. *This* Book, *Sir, which I now humbly Preſent to your View, is a* Conference *with a* Diſſenting Teacher, *concerning the* Invalidity *of* Presbyterian Ordination. *And truly whenſoever we make any Enquiries into the* Diſſenters pretended Call, *we ſhould do well to ask them the ſame Queſtion concerning their* Miſſion, *that our Bleſſed* Saviour *ask'd the* Jews *concerning the* Baptiſm *of St.* John, Was it from Heaven, or of Men * ? *If theſe* Diſſenting Teachers *ſhall ſay that their* Ordinations *were from Men, then they muſt produce their* Orders *from our* Dioceſan

* *St. Matth.* 21. 25.

Biſhops,

Biſhops, *who are the* Holy Apoſtles Succeſſors, *and who only have the* Power *of* Ordination: *If they ſhall ſay from* Heaven, *then they muſt produce* unqueſtionable Credentials *to convince us, that their* Call *was from the Clouds, like unto St.* Paul's, *when he was in his Way to* Damaſcus. *And then if this could be perform'd, yet we live in ſuch an Age of* Scepticiſm, *that Men will not believe the Boaſt of* Revelation, *without the Atteſtation of a* Miracle. *And ſeriouſly, the Chriſtian World is not to be blam'd for this ſuſpicious Humour; for ſo many* Impoſtures *and* Deluſions *have been impos'd upon Mankind by this Pretence, that 'tis a Prudence highly commendable not to be too too Credulous. So that ſeeing our* Se-

ɗtaries *have no* Prieſthood, *I do believe their* Conventicles *to be no more a* Church, *than any Number of* Merchants *that are met together upon the* Royal Exchange. *For tho' ſome of their* Congregations *may retain* Impoſition of Hands *as a Mockery of* Ordination, *yet the* Impoſing of Lay-Hands *has no more Power to confer* Prieſthood, *than I have to conſtitute a* Judge *of* Oyer *and* Terminer.

Indeed, Sir, I have a great Compaſſion for thoſe unſtable *and* unwary Souls *among the* Diſſenters, *that are perverted and drawn aſide by theſe* Conventicle-Leaders, *and certainly the only Method to undeceive them, and to recover them into our* Eſtabliſh'd Church, *is to Prove* (*as I have here done*) *that*

that those very Persons, whom they take to be their Spiritual Guides, *are no other than* Impostors *and* Usurpers; *and then if they have not surrender'd their Reason to their* Deluding Teachers, *and are not under any Pertinacious Resolutions, they must necessarily be convinc'd, that by their* Schism *and* Separation, *they are in a most* Dangerous *and* Deplorable Condition: *And much more Gloomy would their Apprehensions be, if they were but truly sensible, that* God *will most assuredly ratifie a* Dis-union *with the* Bishop *on Earth, by a like* Dis-union *in Heaven.*

And now, Sir, I do very humbly beg your Pardon for prefixing your Name *to this Discourse,*

and if I have ſaid any thing unworthy of your Patronage, *I know that as your* Judgment *will inſtantly diſcover it, ſo your great* Goodneſs *and* Candor *will freely forgive it; ſince 'twas my* Duty *to our* Church, *and to its* excellent Governours *that prompted and encourag'd me to this Attempt.*

I ſhall add no more, but my moſt earneſt Petitions *to the* Throne of Grace, *that the ſame* All-wiſe *and* Omnipotent God, *who has hitherto Supported and Preſerved you, among all the* Changes *and* Chances *of this* mortal Life, *will be pleas'd to go on ſtill to be* Gracious *unto you, to be your* Comfort, *and your exceeding great* Reward

ward *hereafter in the Kingdom of Heaven; which ſhall be the conſtant Prayer of,*

Honour'd Sir,

Your moſt Faithful and Humble Servant

JOHN JACQUES.

Uxbridge, Sept. 6. 1706.

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THE

THE PREFACE.

THE Virulency of *Schiſm* is reſtleſs and implacable, and there is nothing ſo apt to be revil'd and ſpurn'd at as our moſt *Excellent Church* and its *Sacred Conſtitutions*. We muſt therefore in theſe looſe and licentious Times of *Atheiſm* and *Irreligion* guard and fortifie our ſelves with Courage and Reſolution againſt all *Calumnies* and *Contradictions* whatſoever. For *Satan* that *Arch-Enemy* of all Mankind, and the firſt *Schiſmatick* that ever was in the World, did not only by his *ſaucy Affectation* of a *Parity* with *GOD* cauſe a *Diviſion* and *Tumult* in Heaven, but he has

alſo ſtill his *Agents* and *Factors* to create the like *Differences* here Below; he inſpirits them with a *fiery* and *malignant Zeal*, againſt the *pureſt Worſhip* and *Diſcipline*, that ſince the *Apoſtolick Times* has appeared upon the Face of the Earth. And indeed there has been no Age ſince the *Holy Apoſtles* wholly free from *Schiſmaticks* and *Impoſtors*, but perhaps none ever afforded ſuch Swarms of them, as our unhappy Days, in which theſe *Sons of Craft* act under various Diſguiſes, and wheedle the People with their *pious Frauds*; they creep into Houſes, and lead Captive *ſilly Women* laden with divers Luſts; they beguile the weaker Sex, ſway'd more by *Paſſion* than by *Reaſon*, and ſo more eaſily are ſeduc'd by them. Therefore we are exhorted by the *Holy Apoſtle*, *To mark them that cauſe Diviſions, and to avoid them; for they ſerve not the Lord Jeſus Chriſt but their own Belly, and with good Words and fair Speeches deceive the*

the Hearts of the Simple. Rom. 6. 17. So that he would have a *Mark* ſet upon *Schiſmaticks*, that they may be known and ſhun'd by all *Chriſtians*, as Perſons of a very *Dangerous* and *Contagious Society*. Shall we then, that are the *Watchmen* of *Iſrael*, ſee *Schiſm* and *Faction* thrive and proſper, and again to *Inſult* the *beſt of Churches* in the World, and not endeavour to prevent their *Growth*, and *ſpreading Infection?* Shall not we give our People warning to avoid the *inſnaring Temptations* of *Schiſm*, and ſhall not we encourage them to *ſtand faſt in the Lord?* Shall not we ſtrive to preſerve them from all *Damnable Doctrines*, and to keep them ſtedfaſt in their moſt *Holy Faith?* Theſe truly are our *great Duties*, which if we did neglect, we ſhould then moſt ſhamefully betray the *Cauſe* of our *Bleſſed Maſter*, and expoſe it to the greateſt *Obloquy* and *Contempt* imaginable.

In

In the latter end of the Year 1692. My Neighbour *Pſeudocheus* ſent me a Letter, wherein he requir'd me to prove what I had ſaid concerning the *Invalidity of Preſbyterian Orders*; becauſe he was inform'd by one of his Hearers, that I had aſſerted the *Miniſtry* of all *Nonconformiſts* to be *Invalid* and *Null*, who had not receiv'd *Epiſcopal Ordination*. At this time I was engag'd in many urgent Affairs, and had only leiſure to return him a very Friendly *Epiſtle*; part of which was ſome few *Collections* from an Excellent Diſcourſe of a Celebrated Champion for the *Epiſcopal Cauſe**, wherein was a plain Proof of this Poſition, *That it was never in the Power of Meer Presbyters to admit into the Miniſtry by Impoſition of Hands in Ordination*. Then to theſe I added ſe-

* *Bp.* Moſſom *on Matth.* 28. 19, *&c.*

veral

veral pertinent and neceſſary *Obſervations*, as alſo an *Admonitory Concluſion*. Now my ſole Deſign in ſending him this *Epiſtle* was for his particular Information and Recovery from *Schiſm*, but *Intùs exiſtens prohibet aliundè adveniens*, That which is got in already, keeps out better, which ſhould come in its Place;

Non benè conveniunt nec in una ſede morantur
Majeſtas & Amor.——Ovid.

The *Majeſty* of *Grace* and the *Fondneſs* of *Gain*, do not well agree together, nor cohabit in the ſame Breaſt. The inordinate Love of *Self-Intereſt* is ſo predominant in our *Diſſenting Teachers*, and does ſo powerfully fence off all *Convictions* of *Conſcience*, that unleſs the *Grace* of *God* did act irreſiſtibly, they will never be convinc'd of their *Damnable Sin*, even the *Uſurpation*

pation of the *Miniſterial Office.* What ſaith the *Holy Apoſtle? The Natural Man,* (for not one of theſe can be ſaid to be *Spiritual*) δὲ δέχεται, *does not receive the things of the Spirit of God,* 1 *Cor.* 2. 14. he has not any Inclination for them, and therefore will never be brought to entertain them. And truly ſuch a *perverſe Spirit* does preſide in this ſort of Men, that all Advices of this Nature do but rather tend to fire and inflame them; for after that *Pſeudocheus* had receiv'd my Letter, inſtead of ſhewing that *Gratitude,* which was due to my *charitable Endeavours,* he ſent me a *rude* and *indigeſted Anſwer,* which conſiſteth of ſuch *nauſeous Repetitions, inexcuſable Blunders, forced* and *fallacious Inferences,* that they are all of them very obvious to any Perſons Underſtanding. Theſe were the ſmall *Velitations,* that then paſs'd between us, which for Ten Years and more have lain in Ob-

Obſcurity, and why they were reviv'd and thruſt out into the World, I can conceive no other Reaſon but this. At a late *Conference*, after other various Diſcourſes, we at the laſt began to have ſome *warm Debates* upon our former Controverſie; but before we had half canvas'd the Matter, or brought the Point to any ſort of Concluſion, our *Pamphleteer* was ſo wretchedly founder'd and bewilder'd, that he had nothing farther to urge in his own Vindication; nay, inſtead of *defending* he *deſerted his Cauſe*, and *Proteus*-like, he turn'd *Independent*, and ſtraightway aſſerted, *That the Suffrage of the People qualify'd any Perſon to Preach the Holy Goſpel, and to Adminiſter the Holy Sacraments without Ordination* *. At this *Conference* of ours, ſeveral Perſons were preſent of both *Congregations*; and the Report they

* *This will be atteſted by the Rev. Mr.* C. G——k.

made of it (as far as I can find) was faithful and true; which no ſooner reach'd his Ears, and ſome others of his *Party*, but *Choler* and *Spight* appear'd very viſible in their Faces; and according to the Prophet, *The ſhew of their Countenance did witneſs againſt them*, *Iſa.* 3. 9. And thus they continu'd under ſome ſtrange *Confuſions* and *Perplexities* of *Mind*, till ſuch time as they came to this Reſolution, that the only way to aggrieve me, was to Print all thoſe *Letters*, which had formerly paſs'd between us. But inſtead of being diſguſted by the *Publication* of thoſe *Letters*, I am rather oblig'd by it; for now he has given me a fair Opportunity to vindicate what I then wrote from his *falſe Gloſſes* and *corrupt Interpretations*. *The *Preface* to his Book begins with many *ſpecious*

* *See a Pamphlet entitled*, Some Letters concerning the Validity of Ordination by Presbyters, *&c. by* J. W—s. *Sold by* John Lawrence *at the* Angel *in the* Poultry, London.

Pre-

Pretences to *Peace* and *Unity*; but what *Truth* can there be in ſuch *fair Speeches*, or what Regard can be given to his *Words*, when his *Practices* at the ſame time confute them? He can never be one of the *Sons of Peace*, but an avow'd, profeſs'd, and downright *Enemy* unto it, in endeavouring to deſtroy, what he would be thought to preſerve: 'Tis a *meer Deluſion*, and a *Ridiculous Sham* to cry *Peace*, *Peace*, when at the ſame Time this *Adverſary* of ours has entred the *Liſts*, and made himſelf ready for *Battel*. In this, and many other particulars, you may clearly diſcern the *Spirit* of the Man; For can he ever be inclin'd to *repair* our *Breaches*, and *heal* our *Diviſions*, when all the while he is making of *Parties* to *widen* and *increaſe* them? Can he be deſirous to promote *Peace* and *Unity* among *Proteſtants*, when at the ſame time he draws as many as ever he can in-

to the ſame *Schiſm* and *Separation* with himſelf? No certainly, for all his *Pretences* are juſt like the *Policies* of the *Algerines*, who moſt deſign the *Slavery* of *Chriſtians*, when they hang out *Chriſtian Colours*. But after all his *glorious Breathings* towards *Peace* and *Unity*, is it not ſtrange that this *Adverſary* of mine ſhould turn ſuch an *Accuſer* of the *Brethren*? His Words are theſe; * *But alas! Such narrow-Soul'd Creatures are ſome, and ſo addicted to their own Party, that they will hardly allow any to be Chriſtians in this Kingdom, that are not conſtant Members of their* Engliſh Catholick Church, *nor own thoſe as Brethren in the Miniſtry (either here or in Forein Parts) who were not* Ordain'd *by the Hands of* Dioceſans. Now this *grand Partiality* I have always obſerv'd in the *Presbyterians* them-

* *See the Preface to the ſaid Book, p.* 2.

ſelves,

ſelves, who would never vouchſafe the Title of *good Chriſtian* to any Perſon, unleſs he was one of their own *Denomination:* And as the *old Donatiſts* confin'd the Limits of the Church, *in Angulo & particula Africæ*, in a corner and ſmall part of *Africa*; ſo our *new Engliſh* ones do impale the *true Church* of *Chriſt* within their own *Party*. Theſe, theſe are the *Godly*, the *Brethren*, the *Precious*, the *Children of God*; for all others are reputed *unſavoury Salt*, *Miſerable Caſt-aways*, and *Abominable Barbarians*. But is this the true and genuine *Spirit* of *Chriſtianity?* Is it not rather the *Spirit* of *Bigottry* and *Infatuation?* And is not this *Pſeudocheus* acted by the very ſame *Spirit?* He accuſeth me of *unhappy Principles*, and no leſs *unhappy Temper*, which made me to attempt the *blaſting* of his *Miniſtry* (as he calls it) without any Provocation on his Part. *Good Man!* Is it no Provocation to an *Eſtabliſh'd*

Clergyman to see the *Gathering of Churches out of Churches*, and the *setting up of Altar against Altar?* Is it no Provocation to see *Pseudocheus* using all his little *Arts* and *Devices* to draw *Disciples* after him, to increase his *Party*, and to fill up his *Conventicle?* He would do well to peruse that *Presbyterian* Book, Entitled, * *Jus Divinum Regiminis Ecclesiastici*, and there he will be inform'd, That this Practice of *Gathering Churches out of Churches*, and of setting up *separate Meetings* against an *Establish'd Church*, is bitterly inveigh'd against, as the *Mother of Confusion*, and the *Nurse of Schism.* This was a thing that was severely condemn'd by the *Puritans* of old, in the *Brownists*; and by the *Presbyterians* of late, in the *Independents*, and other *Sectaries:* But in these Days of ours, wherein *Religion* becomes *Tributary* to *Interest*, the Na-

* *A Book made by the* London *Ministers, Ann.* 1647.

ture

ture of *Schism* must not be laid open and expos'd, because *Pseudocheus*'s *Conventicle* is founded upon it. If the tender Points of *Division*, so sharply rebuk'd by the *Holy Apostle*, be so much as touch'd upon in any of my publick or private *Discourses*, no sooner does he hear of them, but he presently calls them my *Insolent Clamours*. If I inform the People, that the *Dissenters* industrious way of making *Proselytes* is not to the *Embracing* of *Christianity*, and to the *true Practice* of *Piety* and *Vertue*; but to a *Party*, a *Faction*, a *Schism* and *Separation* from an *Establish'd Church*; then this testy *Smectymnuan* *, calls me an *Incendiary*. Thus he *Hath given his Mouth to Evil, and his Tongue frameth Deceit*; and he appears to be wholly directed by that pernicious Maxim, *Calumniare fortiter, & aliquid adhærebit*, Slander stoutly, and something will stick behind. Do but

* So call'd from *Steph. Marshall, Edm. Calamy, Tim. Young, Matt. Newcomen, Will. Spurstow.*

obſerve the many *rancorous Inſinuations* and *Miſrepreſentations* through out his whole *Preface*; but theſe being his own *Brain-ſick Conjectures*, are all of them *notoriouſly falſe*, and to his *Conviction* and *Shame* they have been already prov'd ſo. Is it then ſo very natural to our *Diſſenters* to promote their own *Intereſt* and *wily Deſigns* by *odious Falſities* and *ſlanderous Criminations?* Does *Fanaticiſm* ſtand in need of ſuch *impious Forgeries*, and muſt *Pſeudocheus* talk ſo *deceitfully* for its *Advancement?* If ſo, then here the *Cenſure* muſt fall; That 'tis certainly a very *ſtrong Preſumption* of a moſt *weak* and *feeble Cauſe*, when the *Refuge* and *Support* of it are *Impudent* and *Audacious Lies*.

Thus I have done with my *Adverſary's Preface*, and ſhall now proceed to the *Conference* it ſelf, wherein the *Reader* will find, That *Ordination by Meer Presbyters is prov'd Void and Null*; That *Dioceſan Epiſcopacy*

ſcopacy is an *Apoſtolick*, and conſequently a *Divine Inſtitution*; and that all *Pſeudocheus*'s *poor Objections* againſt it are utterly *overthrown* and *deſtroy'd*. What then remains afterwards is, to adviſe all good *Chriſtians*, as they tender their *everlaſting Salvation*, moſt carefully to avoid all *Schiſmaticks* and their *pernicious Principles*, and to renounce all manner of *Communion* with ſuch *falſe* and *counterfeit Miniſters*; and if I am thought to be too *plain* and *free* in this my *Advice* to a *looſe* and *licentious Age*, I ſhall be ſure to continue ſo, whenſoever I find an occaſion: and tho' perhaps I may offend ſome *nice* and *captious* Ears, and exaſperate thoſe whom I do oppoſe, that's none of my Fault, but theirs; For none ſhould be *offended* at the *Truth*, and he that is *exaſperated* and *enrag'd* by it, diſcovers a *malignant* and *ulcerated Mind*.

THE

THE

CONTENTS.

THE Presbyterians *must first produce an* Original Church *founded by the* Holy Apostles, *whose* chief Governour *was no other than a* Meer Presbyter, *and then a* constant *and* uninterrupted Succession *of such* Governing-Presbyters *down from him to these very Times, before they can prove any* Succession *in their* pretended Ministry, *Pag.* 1, 2.

What Things are requir'd in a lawful Call *and* Ordination *into the* Ministry, 3

The Presbyterians *have been frequently impos'd upon by* Romish Priests *in their* Conventicles, 10

Pseudocheus *does symbolize with* Romish *the* Priests, 13

All irregular Ordinations *were ever accounted as* Nullities, 14

None but Ministers Ordain'd *by* Diocesan Bishops *may presume to* Baptize, 19, 20

Baptism *no fit* Prescription *for other* Clergy-Offices, 22

A Half-Conforming Clergy *very pernicious to the* true Interest *of the* Church of England, 24

The Holy Apostles Ordain'd *the* Seven Deacons, *when*

when the Seventy *were present, who did not pretend to the* Power of Ordination, *because they had no such* Commission *from our* Blessed Saviour, 29
The Word Πρεσβυτέρων *explain'd* 31, 32
Evangelists *were chosen by the* Holy Apostles 33
Timothy *no* Evangelist 34, 35
St. Paul *and St.* Barnabas *had their* Ordination *to the* Apostolate *by* Prophets, *who were thereunto* Commission'd *by the* Holy Ghost, 36, 37
The Word Χειροτονήσαντες *in* Act. 14. 23. *explain'd* 39, 40
No Instance of any Popular Election *in the* Holy Scriptures, 42, &c.
Pseudocheus *contradicts himself* 47
The Imposition of Hands *by* Presbyters *in* Ordination, *was permitted by the* Bishop *more for the* Honour *of the* Priesthood *than the* Essence *of the* Work, 51
The Power *of* Ordination *solely vested in the* Person *of the* Bishop, 51, 52
In the Greek Church, *none but the* Bishop *lays on his* Hand *at the* Ordination *of a* Priest, *as well as of a* Deacon, 52
The Dissenting Teachers, *that were* Ordain'd *by their* Rebel-Priests, *are not qualify'd to perform any* Ministerial Acts, *without a* New *and* lawful Ordination, ibid.
The exact Platform *of the* Church's Ministry *is in the Epistles to* Timothy *and* Titus, 53
Bishops *and* Presbyters *also did attend St.* Paul's Visitation *at* Miletus, 60, &c.
Titus *no* Evangelist, 68, &c.

Ἐπισ-

Ἐπίσκοπος *in the* New Teſtament *doth always ſignifie a* Biſhop, 65, 66
Timothy *had an* Archiepiſcopal Juriſdiction *at* Epheſus, *and* Titus *had alſo the ſame in* Crete, 71
Pſeudocheus *permits the* Power *of* Ordination *to* Biſhops, *but not to* Archbiſhops, ibid.
The Time fix'd when Timothy *entred upon his* Charge *at* Epheſus, 74, *&c.*
The Apoſtles *did tranſmit their* Ordinary Power *of* Ordination *and* Juriſdiction *to* Dioceſan Biſhops, *who did ſucceed the* Apoſtles; *but the* Presbyters *did come in Place of the* Seventy Diſciples, 85, *&c.*
Pſeudocheus's *great* Diſ-ingenuity *to Dr.* Hammond, 92
Dr. Hammond *ſtrangely miſtaken*, 93
St. James the Leſs *was the firſt* Dioceſan Biſhop *of the* Church *of* Jeruſalem, 95, 96
There were ſeveral Presbyters *in the* Church *of* Jeruſalem, *who were* Paſtors *and* Teachers *of ſeveral* Congregations *in that City, and all of them were under St.* James Epiſcopal Care *and* Government, 102, *&c.*
There were ſeveral Churches *in the* Holy Apoſtles *Times, which had many* Presbyters, *over whom the* Apoſtles *or* Apoſtolick Men *did preſide*, 107
John Calvin *might have been* Conſecrated *a* Biſhop *for the City of* Geneva *by Archbiſhop* Cranmer, *where a* Reform'd Epiſcopacy *would have been as ſoon receiv'd as a* pretended Presbytery, *for* John Calvin *was never* Ordain'd, 111

Yet Calvin *and* Beza *also were great Approvers of* Diocesan Bishops, 113, 114
Archbishop Usher's *Reasons for his* Reduction *of* Episcopacy *to the Form of* Synodical Government, 118, 119
The Blessed Martyr King Charles I. *was an excellent* Disputant *for* Episcopacy, 122, 123
Mr. Baxter's *great* Dis-ingenuity *in his* Mis-representations *of* Pious *and* Orthodox Bishops, 127
What sort of Men *they were, on whom the* dreadful Consequences *of the* Great Rebellion *are justly to be charg'd* 129, 130
Diocesan Bishops *have done the greatest* Service *against* Popery, 131, 132,
The Liturgy, Ceremonies, *&c. of the* Church *of* England, *are Vindicated against the* malicious Aspersions *of* Pseudocheus, 133, *&c.*
A Specimen of Pseudocheus's Philosophy, 151
Mr. Baxter's *Character of himself,* 153
His Character by others, 154, *&c.*
The French Churches *have been in great* Danger *of being Rent in pieces by their* Intestine Feuds *and* Dissentions, 158, *&c.*
The Church *of* Scotland *has been in equal* Danger *by its* Discords *and* Animosities, 162, *&c.*
There has been more Union *and* Concord *in the* Episcopal Church *of* England, *than in any other* Church *whatsoever,* 166
All Hereticks *were* Anti-Episcopal, ibid.
The Ancient Fathers *were no more mistaken in their Delivery of the* Episcopal Government *down to our Hands than they were in their* Delivery *of the Books*

Books of the Holy Apoſtles, 171
The Dignity *of the* Prieſtly Office *makes the* Uſurpation *thereof the more deteſtabl*, 176, 177
The great Sin *and* Danger *of the* Uſurpation *of the* Miniſterial Office, ib. 178
All People ought to have a great Care, that they be not ſeduc'd by counterfeit *and* pretended Miniſters, 179
Schiſm *is a* Sin *of the* deepeſt Guilt, *and 'tis attended with the* greateſt Danger, 182
An Exhortation to all Schiſmaticks *to unite with the* Epiſcopal Church *of* England *in one* Holy Fellowſhip *and* Communion, 189, &c.

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ORDI-

ORDINATION
BY
Meer Presbyters
PROV'D
VOID and NULL.

Philalethes. *Pseudocheus.*

Phil. WHAT Right can you pretend to the *Name* and *Office* of a *Presbyter*, *Pseudocheus*, who have not receiv'd Imposition of Hands from a Lawful Authority, and so not duly distinguish'd from the rest of Mankind to serve in the Offices

of *Religion?* From whom did you receive your *Miſſion?* If you ſay from *Jeſus Chriſt* and his Holy Apoſtles; Give me then leave to ask you whether *Immediately*, or *Mediately? Immediately* you will not ſay; If *Mediately*, then I deſire to be inform'd by whom, or from whoſe Hands you did receive your *Miſſion?* You could not receive *Orders* from the *Presbyters* of the Church of *England*; for the Power of *Ordaining* was never convey'd to them, and ſo by them could never be tranſmitted to any others. Since then you cannot derive any *Ordination* from the *Presbyters* of the Church of *England*, you muſt of neceſſity produce ſome one *Church* founded by the Holy Apoſtles, whoſe Chief Governour was no other than a *Meer Presbyter*; Then you muſt prove a conſtant and uninterrupted Succeſſion of ſuch *Governing-Presbyters* in that Church down to theſe very Times; Then you

you muſt prove that from them you have receiv'd your own *Miſſion:* Now if ſuch an *Eſtabliſhment* and *Succeſſion* cannot be found, you will never be able to prove that you ever receiv'd any *Ordination:* For the leaſt Failure or Defect in this *Succeſſion* utterly deſtroys the very *Being* of ſuch a *Presbyterian Church,* which can lay no manner of Claim to that Promiſe of our Bleſſed Saviour, which he made to his Holy Diſciples immediately before his Aſcenſion into Heaven, to ſecure his *Church* from *Error* and *Defection*; *And lo I am with you alway even unto the End of the World. Matth.* 28. 20. 'Tis confeſs'd on all Hands, that a Man cannot Exerciſe the *Office* of a *Miniſter* without a *Call,* and ſince that you never had a *Lawful Ordinary Call,* I hope you will not pretend to one that was *Extraordinary*; for that would be no leſs than *Enthuſiaſm,* unleſs you could make it apparent by your *Miracles,* and *Gift of Tongues.*

Pseud. Pray, Philalethes, **What is to be esteem'd a lawful Call, and what Ordination is requisite to invest a Man in this Office?*

Phil. There are Two Things requir'd in a *Lawful Call* and *Ordination* into the *Ministry.*

1. That the *Clergy*, after a *previous Examination* of their *Abilities*, and *probable Testimonies* concerning their *Sober Conversation*, shall be Solemnly admitted into the *Ministry* by *Prayer* and *Imposition of Hands.*

2. That the *Clergy* shall be admitted by a *Lawful Authority.*

First. Every *Clergy-Man* must be admitted into *Holy Orders* by *Prayer* and *Imposition of Hands.*

Our Blessed Lord commanded his Holy Disciples to *Pray* immediately before he made them *Apostles*, *Matth.* 9. 38. and *Chap.* 10. 1. And afterwards *Deacons* and others were

* Mr. *J. W.* Letters, p. 12.

Or-

Ordain'd by *Fasting*, *Prayer*, and *Imposition of Hands*, *Acts* 6. 6. and *Chap.* 14. 23. And this *Pious Custom* has been ever since continu'd in all the several Ages of the *Christian Church*, because it was begun by our Blessed Saviour and his Apostles. And 'tis very certain that every sort of *Power*, whether *Ecclesiastical*, *Civil*, or *Military*, ought always to be convey'd from one to another, by some *Solemn Creation*, *Admission*, or *Investiture* to the same.

Secondly. The *Clergy* shall be admitted into the *Ministry* by a *Lawful Authority.*

Diocesan Bishops are the only *Authority* that can admit into *Holy Orders*; And here I shall not only prove this by the XXIIId. Article of the *Church of England*, and the *Statute Laws* of the Realm, which say, *That no Man can be a Lawful* Priest *or* Deacon, *unless he be* Ordain'd *by a* Bishop (*a*); But I will

(*a*) *Stat.* 13 *Eliz. c.* 12. § 1. *& Act of Uniform.* 14 *Car.* 2.

further shew, that this *Law* is grounded upon *Holy Scripture*, and the *Canons* and *Practice* of the *Universal Church*. First, Our Blessed Lord, as *Supreme Governour* of his *Church*, *call'd* and *ordain'd* his *Apostles* (*b*), and they *ordain'd Deacons*, *Presbyters* and *Bishops* (*c*), but they gave the *Power* of admitting all others only to the *Bishops*, to whom also they only gave Rules to direct them in examining and approving the *Candidates* for *Holy Orders* (*d*), and charg'd them to *Ordain* none hastily; that is, not till they had thoroughly try'd them (*e*). And since there are no such Rules in all St. *Paul*'s Epistles, but in those that are directed to *Timothy* and *Titus*; it is a plain Demonstration, that the Holy Apostle did intend, not only the *Ordination*, but

(*b*) *Matth.* 10. 1, 2. *ch.* 28. 19, 20. *Mar.* 3. 14. (*c*) *Act.* 6. 6. *&.* 14. 23. 2 *Tim.* 1. 6. (*d*) 1 *Tim.* 3. 1, *&c. Tit.* 1. 6, *&c.* (*e*) 1 *Tim.* 5. 22. *i. e.* Μὴ ἐκ πρώτης δοκιμασίας, μήδε ἐκ τρίτης ἀλλὰ πολλάκις ἐξετάσας καὶ ἀκριβῶς. Ita Theophil. in loc.

the

the *Scrutiny* and *Approbation* of all *Eccleſiaſtical Officers*, ſhould be ſolely in the *Biſhop*'s *Power*. The Apoſtolical *Canons* are very expreſs, that two or three *Biſhops* are neceſſary to the *Conſecrating* a *Biſhop*, and one to the *Ordaining* a *Prieſt* and *Deacon* (*f*); Neither of which, as *Dionyſius* obſerves, can be initiated without the *Biſhop*'s *Prayer* (*g*). 'Tis uncertain how Ancient theſe *Canons* are, but *Blondel* grants that they were extant at leaſt in the Third Age (*h*); and the Author of them does ſeem to have reduc'd into that one *Body* the former *Rules* and *Cuſtoms* of the *Apoſtolick Churches*. The Learned *Daillé*, the great *Patron* of *Presbytery*, did acknowledge *Ordination* in St. *Cyprian*'s time was peculiarly the *Biſhop*'s *Right* (*i*): So that this *Confeſſion* of ſo great

(*f*) *Can. Apoſtol.* 1. & 2. (*g*) *Dionyſ. Eccleſ. Hierar. cap.* 5. (*h*) *Blondel. Apolog. pro Hieron. p.* 157. (*i*) *Ordinationem* —— *Epiſcopalis juris ipſos fuiſſe in Cypriánici ſeculi Eccleſia confitemur.* Daillé de cult. Lat. Relig. *lib.* 2. *cap.* 13. *p.* 171.

an *Adversary* may excuse any further *Proof* for that Age; and if it be consider'd, that the *Bishops* down from the *Holy Apostles* to St. *Cyprian*'s Days were very *poor* and *persecuted*, as well as very *pious*, it cannot be thought they should have *usurp'd* any *Authority* which was not left them by the *Holy Apostles*. And 'tis very evident that those good Primitive *Bishops*, the great *Propagators* of our *Christian Religion*, did assume this *Power*, and the *Priests*, *Deacons* and *Laity* did yield an entire *Obedience*; wherein that the one did wrongfully *usurp*, and the other did weakly *comply*, is neither *probable* nor *just* to suppose.

Pseud. *You have told me*, Philalethes, *What is to be esteem'd a* Lawful Call, *and what* Ordination *is requisite to invest a Man in the* Sacred Office *of the* Ministry; *Now though we* Dissenting Teachers *cannot pretend to such a* Regular Call *and* Ordination, *as you have just now described, yet*

yet we do not look upon our ſelves as Uſurpers *of the* Miniſterial Function, *but as true* Miniſters, *and we are all of us ſo careful and ſtrict to prevent* * Hereſies *and* Schiſms, *Errors and Impieties from infecting or troubling the* Church, *by the Raſhneſs of* bold Intruders; *that we allow not thoſe to be* Seeds-Men *amongſt us, who either on one Side ignorantly pretend to the* Spirit, *or on the other, ſhall dare to deny his* Office, *or mock at his* Operations.

Phil. Theſe are ſpecious *Pretences, Pſeudocheus*, yet when they come under an *impartial Scrutiny*, there will not appear the leaſt Shadow of *Truth* or *Sincerity* in them; For I'll plainly prove, that the *Diſſenting Teachers*, who were *Ordain'd* by *Meer Presbyters*, are all of them *Uſurpers* of the *Miniſterial Office:* But before I proceed upon that Head, I muſt make a few *Remarks*

* Mr. *J. W's.* Letters, *p.* 12, 13.

con-

concerning that great *Care* and *Strictneſs*, which you ſo mightily boaſt of, in preventing *Hereſies* and *Schiſms*, Errors and Impieties from infecting and troubling the *Church* by the Raſhneſs of *bold Intruders*. Certainly your *Party* has but ſmall Reaſon to *Glory* in ſuch *Noble Endeavours*; How frequently have *Diſſenters* been impos'd upon by *Romiſh Emiſſaries* in their very *Conventicles?* Not only *Faithful Commin* and *Thomas Heth*, the one a *Dominican Friar*, and the other a *Jeſuit*, * but many more in theſe latter Days have acted the Parts of *Diſſenting Teachers*, and Preach'd in your *Conventicles:* That *Whitebread* and *Gavan*, who were Executed in the time of the *Popiſh Plot*, have frequently Preach'd in *Conventicles* in *Southwark*, and other Places; and that the ſaid *Whitebread, alias White*, did Preach in a *Presbyterian Conven-*

* *Foxes and Firebrands.*

ticle

ticle at *Spaldwick* near *Huntingdon*; and that *Wright*, *Morgan* and *Ireland*, who were in *Romiſh Orders*, did Preach in *Scotland* under the Notion of *Presbyterian Teachers*, are notorious and unqueſtionable *Truths*. For if a *Jeſuit* can bring a *Counterfeit Letter of Recommendation* from any remarkable *Diſſenter*, or if he does but get a *Certificate* that he has Preach'd in ſuch or ſuch *Congregations*, with their *Approbation*, which he is ſure to have, if he inveighs againſt *Popery*, *Biſhops*, *Ceremonies*, *Common-Prayer*; and ſets up for *Liberty of Conſcience*, his Buſineſs is inſtantly done, and without any further *Scrutiny*, he is admitted to *Hold Forth*, and he is ſtraightway applauded by ſuch undiſcerning *Auditors* for a moſt *zealous Proteſtant*, a *powerful* and *right Heavenly Man*. Whereas the *Church of England* takes Care that none be admitted to the *Charge* of *Souls*, without all the *Caution* imaginable

ginable againſt *Popery*; The *Clergy* of that *Church* muſt take the *Oaths* appointed to be taken by *Law*; they muſt have *Teſtimonials* from Perſons that know them, of their *Ability* and *Soundneſs of Judgment*, they muſt ſhew their *Letters of Ordination*, before they are admitted to Preach in any unknown *Congregation*, and they muſt have a *Licenſe* from the *Biſhop* of the *Dioceſe*, before they can regularly Preach in a *Congregation*, whereunto by *Law* they are Inſtituted and Inducted. If then the Care of your *Teachers* had been as great to preſerve your People from *Error*, as their Endeavours have been to keep them in *Ignorance*, they would have been leſs *culpable* and *pernicious*. And why was you, *Pſeudocheus*, ſo *treacherous* to the *Souls* of your poor *deluded Followers*, as to prevent any *Information* that might have brought them to the *Knowledge* of the *Truth?* It was but lately that a certain Perſon, who was

was then one of your own *Party*, but is now of our *Communion*, did put into your Hands a *Book* containing ſeveral *Reaſons* againſt *Occaſional Conformity*, and thereupon did requeſt your *Opinion*; but you like a *Faithful Paſtor*, after you had perus'd it, return'd it to him again with this particular *Caution*, *That by no means he muſt ſhew it to any Perſons of your Congregation.* Was not this, *Pſeudocheus*, a plain ſymbolizing with *Popery?* For you endeavour to keep your *Followers* in *Ignorance* by the ſame *Methods* the *Romiſh Prieſts* do theirs.

Pſeud. *Come, come*, Philalethes, *How will you prove the* Diſſenting Teachers *that were* Ordain'd by Meer Presbyters *to be* Uſurpers *of the* Miniſterial Office, *and that their* Ordinations *are* Invalid *and* Null? *We do ſuppoſe* * *that* Presbyters *cannot* Regularly admit *into the* Miniſtry

* Mr. *J. W*'s *Letters*, p. 13, 14.

by

by Ordination; *yet it will not follow hence, that none ſo admitted are true* Miniſters, *nor that their* Ordination *is therefore* Invalid *and* Null. *For oftentimes (according to that old Maxim,* Quod fieri non debet, factum valet) *That which ought not to have been done, as being* Irregular, *yet being done, ought not to be annull'd for want of ſome fit* Circumſtances.

Phil. Would ever any Man, but you, *Pſeudocheus*, produce this *Maxim*, to prove the *Validity* of *Presbyterian Orders?* All *Antiquity* will not afford one Inſtance of *Presbyters* making *Ordinations* without a *Biſhop*; If any *Presbyters* did claim a *Right* to *Ordain*, and did preſume againſt the *Rule* of the *Church* in that particular, the *Church* of thoſe times did declare their *Ordinations Null*, and thought that *Antichriſt* was near at hand, when ſuch new and unpreſidented *Confuſions* were permitted to ariſe. What *Sentence* ſhall

ſhall we think would they have pronounc'd upon *Presbyterian Ordinations*, when they did not only reſcind *Orders* conferr'd by *Biſhops*, againſt the *Canons* and *Eſtabliſh'd Diſcipline* of the *Church* (*k*), but in ſome Caſes did *Re-ordain* (*l*)? If a conſiderable *Party* of the *Scottiſh* Laity, diſliking ſome Practices of the preſent *Kirk*, and attempting (as they thought) a purer *Reformation*, ſhould take upon them to *Ordain Paſtors* in their ſeparate *Congregations*, in oppoſition to the receiv'd *Diſcipline* ſettled in their *General Synods*, I would appeal to you, or any *Teachers* in thoſe *Churches*, Whether you or they held ſuch an *Ordination* valid. This, *Pſeudocheus*, I take to be your own Caſe, and cannot but tell you, that not only ſuch as theſe, but all other *Irregular Ordinations* have been ever accounted as *Nullities*, for

(*k*) *Can. Nic.* 9, 10, 16. *Can. Ant.* 73. (*l*) *Nic. Can.* 19.

which

which several have been depriv'd of *Holy Orders*, and reduc'd to a *Lay-Communion*. In the *Council* of *Sardica*, those *Clerks*, that were *Ordain'd* by *Musæus* and *Eutychianus*, who were not *Bishops*, but only two *Grecian Presbyters*, were reduced to the State and Condition of *Laicks* (*m*). The like *Decree* also was made about the *Ordination* of *Maximus*, a pretended, but no real *Bishop*, that the Persons should be reputed no *Clergymen*, and all his *Acts* annull'd (*n*). So it was determin'd in a *Synod* at *Alexandria*, by the famous Confessor *Hosius* and other *Bishops* there assembled, That *Ischyras* who was *Ordain'd* by one *Colluthus* a *Meer Presbyter*, should be depriv'd of that *Degree* to which he had falsly pretended (*o*), for (say they) since *Colluthus* died but

(*m*) *Concil. Sardic. Can.* 18, 19. *Bev. Tom.* 1. *p.* 505.
(*n*) Μήτε τὸς παρ' ἀυτῦ χειροτονηθέντας ἐν ὁτιῳ δήποτε βαθμῷ κλήρε, &c. *Concil. Const.* 2. *Can.* 4. *Bev. T.* 1. *p.* 91. *Soz. lib.* 1. *c.* 9.
(*o*) Ἐκπεσῶν καὶ τῆς ψευδῦς ὑπονοίας τὸ πρεσβυτερεῖν. *Synod. Alexand. ap. Athanas. Apol.* 2.

a *Presbyter*, all his *Ordinations* are void *(p)*. The Council of *Hiſpalis* degraded a *Prieſt* and two *Deacons* for this only Reaſon; Becauſe the Biſhop of *Agabra* being afflicted with Sore Eyes, and having ſome preſented to him to be *Ordain'd Presbyters* and *Deacons*; did only lay his Hands upon them, ſuffering a *Presbyter* that ſtood by to ſay the *Prayers* over them, and read the Words of *Ordination (q)*. This being conſider'd in the aforeſaid *Council*, upon Mature Deliberation it was thus determin'd. Firſt, The *Presbyter* that aſſiſted, for his Boldneſs and Preſumption, he had been ſubject to the *Council*'s *Cenſure*, but that he was before Deceas'd: Next, The *Presbyter* and *Deacons*, who were ſo *Ordain'd*, ſhould be actually *depoſed* from all *Sacred Orders*; concluding thus, *Tales enim meritò judicati ſunt removendi, quia pravè*

(p) Epiſt. Synodal. ap. Bin. T. 1. *p.* 405. *(q) Concil. Hiſpal.* 2. *Can.* 5. *An.* 619. *Bin. T.* 2. *par.* 2. *p.* 326.

inventi sunt constituti; that they were worthily adjudg'd to lose their *Orders*, which they had wrongfully receiv'd. So little *Influence* had the *Presbyters* in the *Essential Parts* of *Ordination*, as that their bare Reading of the Words (though requir'd to it by the *Bishop*) was adjudg'd enough, not only to make them liable to the *Church*'s *Censure*, but also for their Sakes to make void the *Action*. I could produce other *Examples* of this Nature, but these may suffice to let you see, what were the Effects of such *Irregular Ordinations*, they were accounted as *Nullities*, tho' perform'd by those who were in *Sacred Orders*.

Pseud. * *I could give you many Instances to clear the Truth of what I have before asserted, but I shall content my self at present with this one, which is* ad Hominem *and close to*

* Mr. *J. W*'s *Letters*, *p.* 14.

the

the purpoſe. Lay-men *have not Power to* Baptize. *Now tho' you eſteem us, who were not* Ordain'd *by* Dioceſans, *to be no* true Miniſters *but* Lay-men: *Yet you do not* Re-Baptize *any of thoſe who had been* Baptized *by us, but admit them to the* Lord's-Supper, *without queſtioning their former* Baptiſm *as Invalid. If you ſay that* Lay-men *have Power to* Baptize; *prove that, and by the ſame (yea much ſtronger) Reaſons I will prove, that* Presbyters *have Power to* Ordain.

Phil. Indeed your groſs Ignorance requires much Pity and Compaſſion. Don't you know that no Perſon may preſume to *Baptize*, unleſs he is a *lawful Miniſter?* For *Chriſt* gave this *Commiſſion* only to his *Apoſtles*, to their *lawful Succeſſors*, and to all others *Ordain'd* by them; and he join'd the Office of *Preaching* to it: So that *un-ordain'd* Perſons may as well preſume to *Preach* as to

Baptize (*r*). And therefore the *Church* of old forbad *Women* to *Baptize*, and *Epiphanius* did account it ridiculous in *Marcion* and his Followers to permit *Women* to do this Office (*s*); and our *Church* requires it to be done by a *lawful Minister*. 'Tis certainly a most horrid Presumption for a *Lay-man* to invade the *Ministerial Office* without any *Commission*; and as to the Pretence that an Infant may be in danger, I do verily believe the Infant may be as Safe upon the Stock of *God*'s Mercy without any *Baptism*, as with a *Baptism*, which is not commanded by *God*, and to which he has made no Promises. But the Reason why *Baptism* by *Laicks*, or by *Women*, such as is most commonly practis'd in the *Roman Church*, is not esteem'd *Null* by us, nor is repeated, is this; Be-

(*r*) *Petulantia autem Mulieris quæ usurpavit docere, non etiam tingendi jus sibi pariet.* Tert. de Bapt. cap. 17.
(*s*) *Epiphan. Panar. lib. 1. Tom. 3. hæres.* 42.

cause

cauſe we make a Difference between what is *Eſſential* to a *Sacrament*, and what is requiſite in the Regular way of uſing it. None can deny this among us, but thoſe who will queſtion the whole *Chriſtianity* of the *Roman Church*, where the *Midwives* do generally *Baptize*: But if this invalidates the *Baptiſm*, then we muſt queſtion all that is done among them: For Perſons ſo *Baptized*, if their *Baptiſm* is void, are neither truly *Ordain'd*, nor capable of any other *Act* of *Church-Communion*. Therefore Mens being in *Orders*, or their being duly *Ordain'd* is not neceſſary to the *Eſſence* of the Sacrament of *Baptiſm*, but only to the *Regularity* of its Adminiſtration: And ſo the want of it does not void it, but does prove ſuch Men to be under great Defects and Diſorders in their Conſtitution. And agreeable to this was the Senſe of the *Ancient Chruch*, which did poſitively condemn the repeating of

Baptism (*t*), provided the Person was *Baptized in the Name of the Father, the Son, and the Holy Ghost.* And when the Council of *Nice*, *Can.* 19. St. *Cyprian* and *Tertullian* speak of *Re-baptizing* those who had been *Baptiz'd* by *Hereticks*, it was because they esteem'd their *Baptism* void and null (*u*), when not Administred in the Name of the *Holy Trinity* according to our Blessed *Saviour*'s Appointment. So that *Baptism* is no fit Prescription for other *Clergy-Offices*, for the Effect does wholly depend on the *Sacrament*, that is, on the *Matter* and *Words* thereof rightly apply'd, not on the *Authority*, or *Power* of him who conferreth it; and such *Baptism* is valid and unalterable, when done by any Person, tho' there was no necessity for such an Administration. Thus I have Invalidated your trifling Instance, and have given you

(*t*) *Concil.* 1. *Carthag. Can.* 1. *An.* 330. *item Concil.* 3. *Toletan.* (*u*) *Tertul. de Bapt. cap.* 15.

the

the true Senſe of the moſt Learned Divines upon this Point, of which before (I find) you was utterly ignorant.

Pſeud.* *You are of a different Opinion from the old* Epiſcopal Divines, *many of which were* Biſhops; *and tho' they judg'd* Ordination *by* Dioceſans *to be moſt Regular, and to tend to the* Bene eſſe, *the* Well-being *of the* Miniſtry; *yet they did not fall into that Dotage, which has of late prevail'd among ſome, to Dream, that it was neceſſary to the* Eſſe *or very* Being *of the* Miniſtry. *This I am ſo well aſſur'd of, that I can (and will if it be needful) produce a Cloud of Witneſſes from the* Writings *of thoſe, that were unqueſtionably* Epiſcopal *in their* Judgment *and* Practice.

Phil. Theſe Divines, *Pſeudocheus*, whom you ſpeak of, had one Heart for *Old England* and another for

* Mr. *J. W's Letters, p.* 14.

New; These were the Men that by their lame and partial *Conformity* did very much contribute to the Growth of *Faction* since the *Church*'s *Restauration*, for People have readily concluded, that certainly there must be something that is very ill in our *Worship* and *Ceremonies*, otherwise such Men as were under the Obligations of *Oaths* and *Subscriptions* would have shew'd their Liking and Assent to them by a more regular *Conformity*: These were a sort of Men that knew how to comply with weak and tender *Consciences*, tho' it was against the Sense of their own; These could give the *Holy Sacrament* to any either standing or kneeling; These could *Baptize* with the *Sign* of the *Cross*, or without it; These could visit the Sick with the *Church*'s *Prayers* or their own, as the Person was inclined; These were the Men that have been always applauded by your *Party*, and by such you have ever ex-

expected to compass your Designs; and certainly there is no such dangerous *Enemy*, as one within our own Walls, that can betray us unsuspected. And tho' the like Men may acquire from such as you those fine and curious Names of *Moderation*, *Discretion* and *Prudence*, yet they will never serve the Interest of our *Holy Religion*, or secure the *Honour* and *Safety* of the *English Church*; For when such Persons give Example and Encouragement to others to break the *Church*'s *Laws*, and to contemn her *Authority*; no wonder then, that *Vice* and *Faction* does appear so *Insolent* and so *Daring*.

Pleud. *Pray*, Philalethes, *wave that Topick, and let me hear how you will prove that* Meer Presbyters *have no Power to admit into the* Ministry *by* Imposition of Hands *in* Ordination.

Phil. I will prove it clearly from the *Holy Scriptures*, which do not afford one Instance, that *Meer Presbyters*

byters did ever admit into the *Ministry* by *Imposition of Hands*. For the first *Ordination* that we meet with in the *Holy Scriptures*, is that of those *Seven*, commonly call'd *Deacons*; And there we find no *Hands imposed* but those of the *Holy Apostles*. *Act.* 6.

Pseud. * *Hold*, Philalethes, *this Instance of the Apostles* Ordaining Deacons, *will not be sufficient to prove, that* Presbyters *may not* Ordain.

For, 1. *The* Apostles *(as far as appears by the Context) were the only* Church-Officers *then present at* Jerusalem; *and therefore no wonder that the* Apostles *only are mention'd to have* laid on their Hands, *when either they must do it, or it could not then be done at all.*

2. *Tho' the* Apostles *only* Ordain'd *the* Seven Deacons, *yet* Timothy *was* Ordain'd *by* Presbyters *, *as the*

* Mr. *J. W's Letters, p.* 15, 16. † Pseudocheus *contradicts himself, p.* 34.

Scri-

Scripture teſtifies, 1 Tim. 4.14. *From whence I argue thus* à Majore. *Thoſe that have* Power *to* Ordain *an* Evangeliſt, *(who is an* higher Officer) *have* Power *much more to* Ordain *a* Presbyter: *(who is an* inferior Officer) *But* Presbyters *have* Power *to* Ordain *an* Evangeliſt, *therefore they have* Power *to* Ordain Presbyters.

3. *The* Apoſtles *having* Ordain'd *the* Deacons *at* Jeruſalem, *is no Argument that none but* Apoſtles *may do this Work. For we Read in* Acts 13. 1, 2, 3. *That* Barnabas *and* Paul *receiv'd* Impoſition of Hands *from* Presbyters *without* Apoſtles. *The Words of the Text are theſe*, Now there were in the Church that was at *Antioch*, certain Prophets and Teachers, as *Barnabas* and *Simeon* ——as they miniſtred to the Lord and faſted, the Holy Ghoſt ſaid, Separate now unto me *Barnabas* and *Saul* for the work whereunto I have called them. And when they had faſted and prayed, and laid their hands

hands on them, they ſent them away. *From whence it is apparent, that thoſe who* laid Hands *on* Barnabas *and* Paul, *were* Presbyters, *the ordinary Paſtors or Teachers of that* Church, *which was at* Antioch. *So that this is a ſure Argument from this Place, If* Presbyters *might* lay their Hands *on* Apoſtles *themſelves, then they may* lay their Hands *on* Presbyters *much more: But the* Antecedent *is true, therefore the* Conſequent.

Phil. What ſtrange Conjectures are theſe, *Pſeudocheus*, that have not one *Text* to ſupport them in all the *Holy Scriptures?* You ſay, that the *Holy Apoſtles* (as far as appears by the Context) were the only *Church-Officers* then preſent at *Jeruſalem*; and therefore no wonder, that the *Apoſtles* are only mention'd to have *laid* on their *Hands*, when either they muſt do it, or it could not be then done at all. 'Tis certainly true, *Pſeudocheus*, that the *Holy Apo-*

Apoſtles were the only *Church-Officers* that had the *Power* of *Ordaining* the *Seven Deacons*; for the *Seventy Diſciples* that were preſent at their *Ordination*, would not uſurp any *Authority* whereunto they were not *Commiſſion'd* by the *Holy Jeſus*; and that *Commiſſion* which they did receive, was not *Temporary*, and ſuch as preſently expir'd, but was *Durable* and for Term of Life: For we find that when St. *Peter* ſtood up in the midſt of the *Diſciples*, the Number of the Names (*i. e.* the Perſons) together were an Hundred and Twenty, and among theſe were the *Seventy* as well as the *Eleven*, *Acts* 1. 15. (*w*). Again of the Number of theſe *Seventy Diſciples* were St. *Matthias* and St. *Barnabas* (*x*), who ſtood Competitors for the Apoſtleſhip, from which *Judas* by Tranſgreſſion

(*w*) *Vid. Lightf. in loc.* (*x*) *Euſeb. Hiſt. lib.* 1. *c.* 12. *& lib.* 2. *c.* 9. *Epiphan. Hæreſ.* 20. *Hieron. de Script. Eccleſ. in Matth. Vid. Irenæum lib.* 4. *c.* 63. *Tertul. de Præſcript.*

fell,

fell, and the Lot falling upon St. *Matthias*, he was chosen from the Inferior into the Superior *Order*, *Acts* 1. 26. Then also those *Jerusalem-Elders* (*i. e.* οἱ Πρεσβύτεροι *Priests*) so frequently mention'd in that first *General Council* there held (*y*) were no other than some of the *Seventy Disciples*, *Acts* 15. 2, 4, 6, 22. Now all these had no other *Commission* than what they before receiv'd from our Blessed *Saviour*, of which they were still fully possess'd, and were present at the *Ordination* of the *Seven Deacons*, but had no Power to *Ordain* them.

2. You say, "*Tho' the* Holy Apo- "stles *only* Ordain'd *the* Seven Dea- "cons, *yet* Timothy *was* Ordain'd "*by* Presbyters, *as the* Scripture *te-* "*stifies*, 1 *Tim.* 4. 14." Who, but *Pseudocheus*, or such another, would ever have said so? The *Scripture*

(*y*) *These are call'd* Presbyters *in the* Greek Originals, *which being often rendred* Seniores *in the* Vulgar Latin, *occasion'd our first Translators to call them* Elders.

testi-

teſtifies no ſuch thing, it does not ſay that he was *Ordain'd* by *Presbyters*, but by the *Presbytery*; of which St. *Paul* was the Chief, and by the *Impoſition* of his *Hands* (with the *Hands* of other *Biſhops*) was he *Ordain'd*. As in 2 *Tim.* 1. 6. *Wherefore I put thee in remembrance, that thou ſtir up the gift of God which is in thee, by the putting on of my Hands.* But that you may better know the meaning of this Word *Presbytery*, take this Information. The Word Πρεσβυτέριον, *Presbytery*, is only us'd three times in the *New Teſtament*; Firſt in St. *Luke* 22. 66. where we render it the *Elders* of the People; but it is in the *Original* the *Presbytery* of the People. The ſecond Place is in *Acts* 22. 5. where we read all the Eſtate of the *Elders*, the Word is the ſame, Πρεσβυτέριον, the whole *Presbytery*. Now the third Place is in 1 *Tim.* 4. 14. *Neglect not the Gift that is in thee, which was given thee by*

by Prophecy, with the Laying on of the Hands of the Presbytery. In the two first Places *Presbytery* is taken for the Magistrates or Senate of the People of the *Jews*, no *Christian Order*; then from the use of the *Word* in other Places, it cannot be thought that this Place should particularize this *lower Order*, as you fancy, since there is no Place to parallel it: But because *Presbytery* doth signifie an *Ecclesiastical Order* in the *Ministry*, therefore this *Presbytery* should do so likewise: but in as large a *Sense* as *Presbyter*, and not in a more *restrain'd Sense*. Now *Presbyter* takes in its *Latitude* the whole *Order* of *Priesthood*, both *Bishop* and *Presbyter:* So that this Place must be understood according to the Judgment of these Ancient Fathers, St. *Chrysostom*, *Theophylact*, *Theodoret* and others, who said that the *Presbytery* here mentioned, was not a *Presbytery* of the *Inferior Order*, but of that Rank of *Presbyters* which

which we term *Bishops* (*z*). Thus I have prov'd that *Timothy* was not *Ordain'd* by *Meer Presbyters*, and shall next consider your Argument *à Majore*, which is this. "Those "that have Power to *Ordain* an "*Evangelist*, (who is an higher "Officer) have Power much more "to *Ordain* a *Presbyter*: (who is "an inferior Officer) But *Presby-*"*ters* have Power to *Ordain* an "*Evangelist*; Therefore they have "Power to *Ordain Presbyters*." Your *Minor* I deny, *Presbyters* never had any Power to *Ordain Evangelists*, for they were Persons chosen by the *Holy Apostles* to Preach the *Gospel* to such as formerly had not heard of it; at least, to such as had yet resisted the Light of it, and were not converted by it (*a*): Their Rank in the *Church* was after the

(*z*) *The* Greek Fathers *and the* Ethiopick Version *do say that these were* Bishops, *who join'd with St.* Paul *in making* Timothy *a* Bishop. Οὐ περὶ πρεσβυτέρων φησὶν ἐνταῦθα, ἀλλὰ περὶ ἐπισκοπῶν. Chrysost. & Theoph. in 1 Tim. 4. 14. *Impositione manuum Episcoporum.* Vers. Æthiopic. (*a*) *Euseb. Hist. Eccles. l.* 3. *c.* 37.

Apoſtles and *Prophets*, and before the *Paſtors* and *Teachers*. And he gave ſome, *Apoſtles:* and ſome *Prophets:* and ſome, *Evangeliſts:* and ſome *Paſtors* and *Teachers: Eph.* 4. 11. (*b*) They differ'd from *Paſtors* only in this, that thoſe were *Stationary*, had a fix'd and ſettled Reſidence in *Churches* already planted; theſe were *Itinerant*, and went up and down to impart the *Holy Goſpel*, according to their Inſtructions receiv'd from the *Apoſtles*; In ſhort, their *Office* was twofold, to *Write*, as well as to *Preach*, which being Extraordinary, expir'd with the *Holy Apoſtles*. Here you ſee what an *Evangeliſt* was, but why *Timothy* is ſaid to be only ſuch, I cannot conceive; That *Text* in 2 *Tim.* 4. 5. will not prove him an *Evangeliſt*, and ſo does not ſupport your drowning *Cauſe:* The Words are theſe Ἔργον ποίησον Εὐαγγελιςῦ, *Do the* Work,

(*b*) *Some part of the Function of the firſt* Three *was Extraordinary and Temporary; In what was Ordinary and Perpetual Biſhops do* Succeed.

not

not the Office *of an* Evangeliſt. And what's that? You may ſee it immediately going before, *verſ.* 2. *Preach the Word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering, and doctrine.* And if this be the *Work* of an *Evangeliſt*, which St. *Paul* would have *Timothy* to do, *viz.* To *Preach, to be inſtant in ſeaſon, and out of ſeaſon, &c.* 'tis certainly the *Work* of a *Biſhop*, who ought to perform all this. But truly, *Pſeudocheus*, I do very much wonder, that in your *levelling Humour* you did not reduce him to a *Deacon*, for the next Words that follow, are theſe, *ver.* 5. Τὴν Διακονίαν πληροφόρησον, *Fulfil thy Deaconſhip:* So that you might as well have call'd him a *Deacon*, as an *Evangeliſt.*

But now your third Conſideration, *Pſeudocheus*, is wonderfully ſurpriſing. The *Apoſtles* (you ſay) having *Ordain'd* the *Deacons* at *Jeruſalem*, is no Argument that none but *Apoſtles* may do this Work. For

we read (you tell us) in *Acts* 13. 1, 2, 3. That *Barnabas* and *Paul* receiv'd *Imposition of Hands* from *Presbyters* without *Apostles*. The Words of the *Text* are these, *Now there were in the Church that was at* Antioch, *certain Prophets and Teachers*; *as* Barnabas, *and* Simeon *that was called* Niger, *&c.* (*c*) observe the Words, these are call'd *Prophets* and *Teachers*, and there is no mention of *Presbyters* in the whole Chapter; St. *Mark* the *Evangelist* was then present with them, but we do not find that he was any way concern'd in this *Imposition of Hands*. *Acts* 12. 25. *&* *Acts* 13. 5. These *Prophets* then were not such as *Agabus*, and the Daughters of *Philip* the *Evangelist*, but they were *Prophets* of extraordinary Prediction, next to *Apostles*, *Eph.* 4. 11. Such as *Epaphroditus*, and *Barna-*

(*c*) *These were common Maxims among the* Jews, Quicquid Prophetæ prædixerunt, possent facere, & Propheta omnia potest.

bas,

bas, and St. *Paul* himſelf (*d*). And although St. *Paul* had his *Immediate Call* by *Jeſus Chriſt* (*e*), and St. *Barnabas* was one of the *Seventy Diſciples* (*f*), yet it was by theſe *Prophets* at *Antioch* that they had their *Ordination* to the *Apoſtleſhip*, for before this they were not call'd *Apoſtles* (*g*), but are preſently afterwards, *Acts* 14. 4, 14. This then was an *extraordinary Call*, and 'twas done by *extraordinary Means* and *Miniſters*; not by *Presbyters*, as you ſhamefully aſſert, but by *Prophets*, even *Simeon*, *Lucius* and *Ma-*

(*d*) *Gal.* 19. Ἐπαφρόδιτον ὑμῶν Ἀπόστολον, *Phil.* 2. 25. (*e*) *Gal.* 1. 1. *Acts* 9. (*f*) *St.* Barnabas *had no new* Ordination *from the* Holy Apoſtles, *when he Preach'd to the Chriſtians at* Antioch, *Acts* 11. 23, 26. *for he did it by Virtue of that* Commiſſion *he receiv'd from our Bleſſed* Saviour, *when he was made one of the* Seventy Diſciples. (*g*) *Tho'* Simeon, Lucius *and* Manaen *did lay their Hands upon St.* Paul *and St.* Barnabas, *yet they receiv'd their* Ordination *to the* Apoſtleſhip, μᾶλλον δὲ ἀπὸ τῆς πνεύματος, *rather by the* Holy Ghoſt: *And that they had not the* Apoſtleſhip *before, is manifeſt by what follow'd after*; *For we do not find in all the Story of their Acts, that either they* Ordain'd Presbyters, *or gave the* Holy Ghoſt, *or wrought any* Miracles, *which were the Signs of their* Apoſtleſhip, *before this* Solemn Ordination, *or* Impoſition *of the* Hands *of the aforeſaid three* Prophets; *as afterwards we find they did in ſeveral Places of that Book.* Vid. Chryſoſtom. Hom. 20. in Act.

naen: Therefore in all this we may affirm with St. *Chryſoſtom*, ὅλως οὐδὲν ἀνθρώπινον τῶν γινομένων, that of all the things which did befal St. *Paul* in his whole *Vocation*, there was nothing *Ordinary*, but every part was acted by the Hand of *God*. So that I deny this Argument which you draw from *Acts* 13. 1, 2, 3. *Presbyters* (ſay you) might *lay their Hands* on *Apoſtles* themſelves, therefore they may *lay their Hands* on *Presbyters* much more. Here your *Antecedent* is falſe, and therefore the *Conſequent:* For this *Power* of *Impoſition of Hands* in *Ordination* was fix'd upon the *Holy Apoſtles* and *Apoſtolick Men* (*b*), and was never communicated to the *Seventy Diſciples* or *Presbyters*; for the *Apoſtles* and *Apoſtolick Men* did ſo *de Facto*, and were commanded ſo to do, and the *Seventy* and the *Presbyters* never did ſo; therefore

(*b*) *They were* Prophets, *who are here call'd* Apoſtolick Men.

this

this *Office* of the *Apoſtleſhip* is diſtinct, and Superior to that of *Preſbyters*; and this *Diſtinction* muſt be ſo continu'd to all Ages of the *Chriſtian Church*, for the thing was not *Temporary*, but *productive of Iſſue* and *Succeſſion* even to the end of the World.

Pſeud. *Pray*, Philalethes, *which is the next* Ordination *that you meet with in the* Holy Scriptures?

Phil. The next *Ordination*, *Pſeudocheus*, is that of *Presbyters* in *Act.* 14. 23. and this was by St. *Paul* and St. *Barnabas*, without the *Aſſiſtance* of any *Presbyters* of thoſe Times, or the *Suffrage* of the People.

Pſeud. * *Pray*, *Sir*, *permit me to give you my Explication of that* Text. *The Word which we render there* [Ordain'd] *is in the Original Greek* Χειροτονήσαντες, *which primarily ſignifies* Suffragiis creare, *or to chooſe by* Votes; *which was uſually done by*

* Mr. *J. W's Letters*, *p.* 17.

ſtretching out of the Hand, *and is the* Action *of the People. Whereas the* Action *of the* Ordainers *is call'd* Χειροτονία, *or* laying on of the Hands. *However, I grant, that the* Impoſition *of the* Apoſtles Hands *concurr'd with the* Peoples Choice, *in* Ordaining *thoſe* Elders *in every* Church *mention'd in the Text.*

Phil. If you had a little more convers'd with the *Criticks, Sir,* you would have found that Χειροτονήσαντες, which in *Act.* 14. 23. is tranſlated *Ordain'd,* is a Phraſe of Speech, Ἀπὸ ξύλου δένδρου, borrow'd from an Ancient *Greek* Cuſtom of *ſtretching forth the Hand* in a *Voting of Buſineſſes,* and 'tis apply'd to *God* himſelf touching his *fore-eternal* Choice of the *Apoſtles* to be Witneſſes of the *Holy Goſpel, Act.* 10. 41. where it cannot poſſibly be taken in its *native Senſe,* as it denotes a *chooſing by Suffrage,* no more than Συνεψηφίσθη, in the Election of St. *Matthias* by *Lot,* which is rendred, *he was numbred with the*

the Eleven Apoſtles, Act. 1. 26. For among the *Heathen*, their *Prieſts* and *Magiſtrates* were eligible by *Lots* (*i*), as well as by *Voices*, the *Prieſts* eſpecially, ſaith *Ariſtotle*, *Pol. l.* 4. *c.* 15. This Word then does not ſimply ſignifie an *Impoſition* or *Laying on of Hands*; for that the *Holy Ghoſt* commonly expreſſeth in other Terms, as Χειροθεσία, Ἐπίθησις τῶν Χειρῶν, *Act.* 6. 6. 1 *Tim.* 4. 14. 2 *Tim.* 1. 6. But it beſpeaks the whole compound Act conſiſting of both *Election* and *Ordination* together; and is the ſame with Καταστήσης, *Tit.* 1. 5. generally to *Order* or *Appoint*, whether by *Suffrage* or without, and ſo 'tis frequently us'd in *Claſſic* Authors, (even Coëtaneous with St. *Luke*, or before him,) as Learned Mr. *Selden* has by moſt *pregnant Inſtances* at large prov'd it to my Hand, *De Synedr. l.* 1. *c.* 14. Now

(*i*) *Herodot. l.* 3. *c.* 83. *Demoſth. contra Neær. Æſchin. in Orat. contra Cteſiphont. Tacit. Annal, l.* 1. *c.* 11. *l.* 13. *c.* 6. *&c.*

this

this is an Act that is all along in *Scripture* solely ascrib'd to the chief *Governours* of the *Church*, as in the aforesaid Text, *Act.* 14. 23. will very easily appear, if we consider but the *Context*, or *Grammatical Syntaxis* of the Words; *And when they had Ordain'd them Elders*, &c. what they? *They who came from* Derbe, *v.* 20. *Return'd thence to* Lystra, Iconium *and* Antioch, *v.* 21. And these were none other than St. *Paul* and St. *Barnabas*. So that here is no Mention, or the least Intimation of the Peoples *joint Concurrence* in the *Action*. And truly I do not find in all the *Holy Scripture* any Footsteps of either *Right* or *Fact* as to *Popular Elections*. "For after our "Blessed *Saviour* did enter upon his "*Ministry*, (saith Dr. *Comber**) he "chose his *Apostles* and the *Seventy* "*Disciples* himself; and 'tis plain "he gave his *Apostles* power to

* Dr. *Comber*, Vol. 2. p. 207.

chuse

" chuſe and *Ordain* others, and left " no manner of Intimation, that " the People ſhould have any " ſort of *Right* herein. Then thoſe " Hundred and Twenty, who ap- " pointed two *Candidates* for the " vacant Place of *Judas*, and left " the Choice, by *Lot* to *God* (*k*), " were not all the *Believers*, but " the *Apoſtolical College* of *Paſtors* " (*l*), which conſiſted of the *Apo-* " *ſtles* and *Seventy Diſciples*, and " about thirty eight more of the " principal *Diſciples* fitted for the " *Miniſtries* of the *Church*, as a ve- " ry Learned Divine hath prov'd " (*m*). 'Twas the *Holy Ghoſt* that " choſe St. *Paul* and St. *Barnabas* " (*n*). And by the ſame *Spirit* " were the *Apoſtles* only guided in " chooſing *Biſhops* for their fixed " *Succeſſors* (*o*), they had a pecu-

(*k*) *Solent, quæ ſorte dantur, dici divinitùs dari.* Aug. Gen. ad lit. l. 1. c. 18. (*l*) *Act.* 1. 23, 26. (*m*) Dr. *Lightfoot's Works, Tom.* 1. *p.* 744. *&c. & p.* 778. (*n*) *Act.* 13. 1, 2, 3. (*o*) 1 *Tim.* 1. 18. *vid. Patr. citat. à Grot. in loc.*

" liar

" liar *Gift* of discerning Spirits, " and knew who were fittest for " such *Offices* (*p*); they gave " Rules to the *Bishops*, *Timothy* and " *Titus*, what sort of Persons they " should choose into the *Ministry* " (*q*), therefore they then only " had a *Right* to *Elect*. The Peo- " ples part (allow'd by St. *Paul*) " being no more but only to de- " clare them blameless, as *Witnesses* " of their *Conversation:* And cer- " tainly so long as the *Holy Apo-* " *stles* liv'd, who had such an *ex-* " *traordinary Inspiration*; it had " been the *highest Presumption* for " the People to meddle any further " in *Elections* than to applaud their " *Choice*. Thus you see 'twas the *Spirit* of *God* in those Times, which did design and mark out the Men, that *God* intended to employ in his *holy Ministry*. The Words of St. *Paul*

(*p*) 1 *Cor.* 12. 10. (*q*) *Vid. Theoph. Præf. ad* 1 *Ep. ad Tim. & ad Epist. ad Tit. See Act.* 20. 28. ——*Over which the Holy Ghost hath made you Overseers, not the People.*

to

to *Timothy* make this very clear, where it is said, *Neglect not the Gift that is in thee, which was given thee by Propheſie, &c.* 1 *Tim.* 4. 14. and that there went ſome *Propheſies* before concerning *Timothy*, you'll find in 1 *Tim.* 1. 18. And St. *Chryſoſtom* obſerves upon theſe Words, that in thoſe times διὰ προφητείας ἐγίνοντο οἱ ἱερεῖς, the *Prieſts* and *Miniſters* of *God* were made by *Propheſie*, that is, ſaith he, διὰ τὸ πνεύματος ἁγίου, by the *Holy Ghoſt*; and finally gloſſing on theſe Words, he does thus expreſs it; Ὁ Θεός σε ἐξελέξατο, *God*, ſaith he, did *elect* thee to this weighty *Charge*, he hath committed no ſmall part of his *Church* unto thee, ἐκ ἀνθρωπίνης γέγονας ψήφου, no Mortal Man had any hand in that *Deſignation*; and therefore take thou heed that thou diſgrace not, nor diſhonour ſo *divine* a *Calling*. *Chryſoſt. Hom.* 5. *in* 1. *ad Tim. c.* 1. The main Arguments for *Popular Elections*, are ſome miſtaken Paſſages of St. *Cyprian*. And tho' this

this *Holy Father* sometimes did use to consult with the *Priests*, *Deacons*, and *People* in *Ordaining* to the *lower Degrees*, yet the Reason was this, that he might weigh every ones *Merits* and *Manners* by their *common Advice* (*r*): "But to shew "this gave them no *Right* to *Elect*, "(saith Dr. *Comber* *) he there "speaks of one that he *Ordain'd* "privately, because he knew the "Person was *worthy* (*s*), and his "next Epistle presents us with a "like Case (*t*): Now it is not "likely, this strict *Father* and *holy* "*Martyr* would have chosen Men "into his *Clergy*, without the *Peo-* "*ple*, if they had a *Right* to *Elect*. "'Tis truly a great Wonder, that "Men to gratifie a *Party*, should "suppose that *Christ*, or his "*Apostles* were the *Authors* of a "thing so naturally tending to di-

(*r*) *Solemus vos ante consulere, &c.* Cypr. Ep. 33. *p.*76.
* Dr. *Comber*, Vol. 2. p. 210. (*s*) *Cypr. ep. ead. p.* 77.
(*t*) *Cypr. ep.* 34. *p.* 80. *Vid. item ep.* 35, *p.* 84.

"vide

" vide and disgrace the *Church*, and " so manifestly the cause of *Confusion* " and every *evil Work:* 'Tis well " known the Generality of the Peo- " ple are such *incompetent Judges*, " that if they had such a *Right*, the " most *Votes* would commonly fall " on the *worst Men* (*u*), an *empty*, " *cunning* and *plausible Hypocrite* " would easily get more *Suffrages* " among the *Mob*, than the most " *knowing*, *humble* and *holy Men*, " who least seek the *Honour* they " most deserve".

Pseud. *You need not say any more concerning* Popular Elections; *nor will I trouble you any further at this time about the* Ordination *of* Timothy; *'tis true, I did say that he was* Ordain'd *by* Presbyters *, *but now, I confess, I am inclin'd to think that he was* Ordain'd *by the Hands of the Apostle* Paul, 2 *Tim.* 1. 6.

(*u*) Φαῦλος κριτὴς παιδὸς καλῆ πράγματος ὁ ὄχλος. Pythag. ap. Stobæum. * *See Letters concerning the* Ordination *by* Presbyters, *by J. W. p.* 18.

yet

yet will not this at all help your Cauſe, *nor prove, that the* Ordination *perform'd by a* Presbytery *is insufficient.*

Phil. An *Ordination* that is perform'd by ſuch a *Presbytery*, as is mention'd in 1 *Tim.* 4. 14. is truly ſufficient; for the *Presbytery* there ſpoken of, as I told you before, was not a *Presbytery* of the *Inferior Order*, but of that Rank of *Presbyters* which we term *Biſhops*. And 'tis certainly true, that the *Presbyters laying on of Hands* only, and always with a *Biſhop*, cannot imply their having any direct *Power* in *Ordination*, but only their *Agreement* to the *Election*, teſtify'd by their *publick Concurrence* in this Act of their *Solemn Admiſſion.*

Pſeud. *Say you ſo, Sir? I deſire then you would pleaſe to anſwer theſe Queſtions.*

1. *Whether a* Biſhop *may delegate this* Power *of* laying on Hands *with him*

him in Ordination *to a* Lay-man, *or only to a* Presbyter *? *The first you will not say, I am confident; for you know what would follow from that Concession. But if you say the Second,* viz. *That this* Power *can be delegated only to a* Presbyter, *then I ask again,*

2. *What Reason can be given why a* Presbyter *only may* lay on Hands *with the* Bishop, *unless it be a Work belonging to his* Office, *as well as to the* Bishop's? *For if it belong to him only by Virtue of a* Delegation *from the* Diocesan; *then if a* Bishop *give a* Delegation *to a* Lay-man, *to* lay on Hands *with himself, this will Authorize him as much as a* Presbyter.

Phil. 'Tis thought by many Learned Men, *Pseudocheus*, that *John Calvin* would never have been a *Presbyterian*, if he had been better acquainted with *pious Antiquity*, and *Ecclesiastical History*; whose Ig-

* Mr. *J. W*'s *Letters*, *p.* 19.

norance therein was much to be pitied, becauſe it led him into ſuch unaccountable and extravagant Errors. And if you had ever read any thing of the *Government* of the *Primitive Church* or the *Decrees* of her *Councils*, you would never have propos'd theſe *idle*, *frivolous* and *impertinent Queſtions:* Sure you know in the firſt Place, That a *Biſhop* cannot delegate this *Power* of *laying on of Hands* with him in *Ordination* to a *Lay-man*, becauſe ſuch Men are prohibited to act therein by all our *Laws*, as well *Humane*, as *Divine*. And in the Second Place, it may not be amiſs to tell you; that altho' the fourth *Council* of *Carthage**, which was held in the Year 401. did *Decree*, That when a *Presbyter* was *Ordain'd*, the *Biſhop bleſſing* him, and holding his *Hand* upon his Head, *etiam omnes Presbyteri, qui præſentes ſunt, manus ſuas jux-*

* *Concil. Carthag.* 4. *Can.* 3.

ta

ta manum Episcopi super caput illius teneant; all the *Presbyters* which are present, shall likewise *lay their Hands* upon his *Head*, near the *Hand* of the *Bishop*; yet it is as true withal, that this *Conjunction* of the *Presbyters* in the *Solemnities* of this *Act*, was rather *ad Honorem Sacerdotii quam Essentiam Operis*, more for the *Honour* of the *Priesthood* than for the *Essence* of the *Work*. And if you do observe, this *Canon* doth not say, that if there be no *Presbyters* in place, the *Bishop* should defer the *Ordination* till they came; but *Presbyteri qui præsentes sunt*, if any *Presbyters* were present at the doing of it, they should *lay their Hands* upon his *Head*, near the *Hand* of the *Bishop*. So that however the *Presbyters* did *impose Hands* with the *Bishop*, upon the Person to be *Ordain'd*, and so concurr'd in the performance of the *outward Ceremony*; yet the whole *Power* of *Ordination* was vested in the *Person* of the

Biſhop only, as to the *Eſſence* of the *Work*. And in the *Greek Church*, none but the *Biſhop lays on his Hand* at the *Ordination* of a *Prieſt*, as well as of a *Deacon* (*s*); for *Epiphanius* ſaith, How can a *Presbyter Ordain*, or *conſtitute* a *Presbyter*, μὴ ἔχων χειροθεσίαν τὸ χειροτονεῖν, who in his *Ordination* did receive no *Power* to *impoſe Hands* upon another (*t*)? Thus 'tis plainly evident that *Meer Presbyters* have no *Power* to *Ordain* into the *Miniſtry* by *Impoſition of Hands*, that all ſuch *Ordinations* have been ever accounted as *Nullities*, and conſequently that the *Diſſenting Teachers*, who have been only *Ordain'd* by their *Rebel-Prieſts*, are not qualify'd to perform any *Miniſterial Acts*, without a *new* and *lawful Ordination*. But for your farther Satisfaction, *Pſeudocheus*, in ſeveral of the foregoing Matters, I would adviſe you to conſult St. *Paul's*

(*s*) *Euchol. in Ordin. Diac. p.* 250. *& in Orain. Presbyt. p.* 293. (*t*) *Epiphan. Hæreſ.* 75. *contra Aërium.*

Epi-

Epiſtles to *Timothy* and *Titus*, in which we have the exact *Platform* of the *Church's Miniſtry*, as communicated and perpetuated from the *Holy Apoſtles*. * Obſerve then the *Church* of *Epheſus*, and the *Churches* of *Crete*. In them we find many *Preſbyters*, and above thoſe *Presbyters* in *Dignity* and *Office Timothy* and *Titus*.

Pſeud. * *I have thoroughly conſulted the Epiſtles to* Timothy *and* Titus; *Yet cannot find therein any* Platform *of* Dioceſan Prelacy, *nor the leaſt Word in favour of it. I have obſerv'd alſo in the Church of* Epheſus *many* Presbyters; *which* Presbyters *were the ſame with* Biſhops *both in* Name *and* Office: *For ſo the* Scripture *it ſelf tells me*, Acts 20. 17. And from *Miletus* he ſent to *Epheſus*, and called for the Elders [τὺς Πρεσβυτέρους] *or* Presbyters] *of the Church. Compare this with v.* 28.

* *Bp. Moſſom* on *Matth.* 28. 19, *&c.* * Mr. *J. W's Letters, p.* 29.

Take heed therefore unto your ſelves and to all the Flock, over which the Holy Ghoſt hath made you Overſeers, [Ἐπισκόπους, Biſhops] to Feed [*or* Guide *and* Rule, ποιμαίνειν] the Church of God——*The ſame Perſons whom the* Apoſtle *calls* Elders *in. v.* 17. *he calls* Biſhops *in v.* 28. *and charges it upon them as their* Duty, (eſſential *to their* Office) *to* Rule *as well as to* Teach *the* Church *committed to their* Charge.

Phil. When a *Schiſmatick* has ſtifled the *Convictions* of his *Conſcience*, and ſettl'd his *Felicity* upon *worldly Advantages*; then he is perverſly *Blind* to the *brighteſt Truths*, that *thwart* and *oppoſe* his *Schiſmatical Principles:* He cannot diſcern the exact *Platform* of the *Church's Miniſtry* in the Epiſtles to *Timothy* and *Titus*, becauſe 'tis ſo deſtructive to his *upſtart* and *novel Devices*. Now in theſe Epiſtles are moſt *excellent Inſtructions*, how a *Biſhop* ought to behave himſelf in ſuch a *weighty Office*,

Office, and 'twas very convenient and neceſſary, that theſe ſhould be recorded at the firſt *Inſtitution* of *Epiſcopacy*, and *Settlement* of the *Church* in that Courſe, wherein it was to continue, being deſtitute of the *extraordinary Aſſiſtance* of the *Holy Apoſtles*. And in theſe is alſo manifeſted the *Power*, as well as the *Duty* of a *Biſhop*. Which is,

1ſt. To take Care that no *Innovation* in *Doctrine* be admitted, and to *puniſh* all *Heretical* and *Schiſmatical Teachers*, which tranſgreſs'd his *Commands*, as St. *Paul* ſays, *he had excommunicated and delivered over to Satan*, Hymeneus *and* Alexander, 1 *Tim.* 1. 3, 20.

2dly. To order the *Publick Aſſemblies* both as to *Prayers* and *Teaching*, 1 *Tim. chap.* 2.

3dly. To *Ordain* the *Clergy* or *Church-Officers*, both ſuch as were to ſupply *vacant Places*, and to *ſucceed* him, and them alſo, with their ſeveral *Qualifications*, 1 *Tim. ch.* 3.

4thly. To teach himself, and command others to teach *sound Doctrine*, and to refuse or reject all *Novelties* either in *Doctrine* or *Practice*. Where St. *Paul* gives warning with what *Heresies* he must expect to be troubled, 1 *Tim. ch.* 4. *v.* 11. and how he ought to demean and behave himself in his own particular *Conversation* and *Affairs*.

5thly. To execute *Ecclesiastical Jurisdiction* over the whole *Church*, and to be wary in his *Ordinations*, 1 *Tim. ch.* 5. 21, 22. and to see that all sorts of Persons perform their *Duties* as they ought to do. And in the Second Epistle you will find several *Injunctions* and *Exhortations* of the same Nature with those in the First.

Then afterwards St. *Paul* in his Epistle to *Titus*, whom he had made *Bishop* of *Crete*, does charge him to set in Order the things that were wanting, and to *Ordain Elders* in every City (*u*). Several of the

(*u*) *Tit.* 1. 5, 9, 13.

Cha-

Characters, by which he was to try them, are alſo ſet down; He is charged to rebuke the People *ſharply*, and to ſpeak the things that became *ſound Doctrine*; He is inſtructed concerning the *Doctrines* he was to teach, and thoſe he was to avoid; and alſo how to *cenſure* an *Heretick*: He was to admoniſh him twice, and if that did not prevail, he was to reject him by ſome *publick Cenſure* (*w*). Now theſe *Admonitions* had been to no manner of purpoſe, if *Timothy* and *Titus* had not a *Power* of *Ordaining Presbyters*, and a *Juriſdiction* over them. It is certain there were *Elders* in the *Church* of *Epheſus*, before *Timothy* was left there (*x*), and probably in *Crete*, before *Titus* was ſettled in that place, for it was St. *Paul*'s Cuſtom to *Ordain Presbyters* in every *Church* (*y*): And if theſe *Presbyters* could have *Ordain'd* others as the number of

(*w*) *Tit.* 3. 10. (*x*) *Act.* 20. 17. (*y*) *Act.* 14. 23.

Con-

Converts increas'd, it would certainly have been very needleſs to ſet any Perſons over them to perform that *Office*. And that *Timothy* and *Titus* had not this *Power* committed to them as *Evangeliſts*, is moſt certain, becauſe *Evangeliſts*, as ſuch, had not that *Power*: For then *Meer Deacons* might have *Ordain'd* and *Govern'd Prieſts*, for ſuch was *Philip* the *Evangeliſt*, yet he never attempted to do it (z). But you further ſay, that you have obſerv'd in the *Church* of *Epheſus* many *Presbyters*; and that thoſe *Presbyters* were the ſame with *Biſhops* both in *Name* and *Office:* Then you tell me, the *Scriptures* inform you ſo, *Act.* 20. 17. *And from* Miletus *he ſent to* Epheſus, *and called for the Elders* [τὰς Πρεσβυτέρους] *or Presbyters of the Church.* And then you ſay, compare this with *v.* 28. *Take heed therefore unto your ſelves and to all the Flock, over*

(z) *Compare Act.* 21. 8. *with Act.* 6. 5.

which

which the Holy Ghoſt hath made you Overſeers, [Ἐπισκόπους, *Biſhops*] to *Feed* [or Guide and Rule, ποιμαίνειν] *the Church of God*——So that the ſame Perſons whom the *Apoſtle* calls *Elders* in the 17th *verſ.* you ſay, he calls them *Biſhops* in the 28th *verſ.* Now what is this, *Pſeudocheus*, but a *wreſting* of the *Holy Scriptures* from their true *Senſe* and *Meaning* to ſerve your own *Purpoſes* and *Deſigns?* For theſe were not all *Meer Presbyters* that heard this *Farewel Sermon* of St. *Paul*, but here were ſeveral *Biſhops* alſo, and this is teſtified by a *Witneſs* beyond all exception, even the Ancient St. *Irenæus*, whoſe *Integrity* and *Authority* no *Presbyterian* did ever dare to diſpute; He liv'd within 180 Years of the Birth of *Chriſt*, and was the *Diſciple* of St. *Polycarp*, who was brought up at the Feet of St. *John* the *Apoſtle*, and convers'd with many *Apoſtolick Men.* His Words are theſe, *In Mileto enim convocatis Epiſcopis*

ſcopis & Presbyteris, qui erant ab Epheſo, & à reliquis proximis Civitatibus, quoniam ipſe feſtinaret Hieroſolymis Pentecoſten agere, &c. (*a*). St. *Paul* making haſt to keep his *Pentecoſt* at *Jeruſalem*, at *Miletus* did call together the *Biſhops* and *Presbyters*, from *Epheſus*, and the Neighbouring Cities. Now to all theſe did St. *Paul* ſpeak, and to theſe the *Holy Ghoſt* had committed his *Church* to be fed and taught with *Paſtoral Inſpection*, but in the mean time here is no *Commiſſion* of *Power*, or *Juriſdiction*, that was given to *Presbyters* diſtinctly, nor any ſuppoſition of ſuch *præ-exiſtent Power*.

"But to put this Matter out of all "farther doubt, ſaith *Bp. Taylor* *, "we have all the reaſon imagina- "ble to believe; that many of theſe "*Presbyters*, which came from *E*- "*pheſus* and the other Parts of

(*a*) *Iren. lib.* 3. *cap.* 14. * *Epiſcopacy aſſerted, pag.* 14, 16.

"*Aſia*

" *Asia the less* *, were made *Bishops* " at *Miletus*; for it was agreeable " to the Practise of the *Holy Apo-* " *stles*, and the exigence of the " thing it self, that when they were " to leave a *Church*, they then did " fix a *Bishop* in it; for why else " was a *Bishop* plac'd in *Jerusalem*, " so long before there were any in " other *Churches*, but because the " *Apostles* were to be dispers'd from " thence, and there the first *bloody* " *Field* of *Martyrdom* was to be " fought. And the Case was equal " here, for St. *Paul* was never to " see the *Churches* of *Asia* any " more, and he foresaw, that *ra-* " *vening Wolves* would enter into " the *Folds*, and he had actually " fix'd a *Bishop* in *Ephesus*, and " 'tis unimaginable, that he would " not make equal Provision for o- " ther *Churches*, there being the

* *The* Proconsular Asia, *or* Asia the less, *comprehended only* Ionia *and* Æolis, *with the Islands of the* Ægean *Sea, and about the* Hellespont.

same

" ſame neceſſity from the ſame dan-
" ger, in them all, and either St.
" *Paul* did it now or never; for in
" *ver.* 25. he tells them, *And now,*
" *behold, I know that ye all, among*
" *whom I have gone preaching the*
" *Kingdom of God, ſhall ſee my Face*
" *no more.* And 'tis very plain that
" about this time, the other ſix *Aſi-*
" *an Churches* had *Angels* or *Biſhops*
" ſet in their *Candleſticks*; for there
" had been a *Succeſſion* in the *Church*
" at *Pergamus*, *Antipas* was dead;
" and *Timothy* had ſat in *Epheſus*,
" and St. *Polycarp* at *Smyrna* many
" Years before St. *John* did write his
" *Revelation.*

Pſeud. * *But hold, Sir, I find the ſame thing in the* Churches *of* Crete, *which I before obſerv'd in the* Church *of* Epheſus, *that thoſe Perſons whom the* Apoſtle *calls* Elders, *he alſo calls* Biſhops, *who were the very ſame with* Presbyters *both in* Name *and*

* Mr. *J. W*'s *Letters*, *p.* 20.

Office,

Office, Tim. 1. 5, 6, 7. *compar'd together*; For this cause left I thee in *Crete*, that thou shouldest set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. If any be blameless ——*For a* Bishop *must be blameless*, &c.

Phil. What makes you speak of *Tim.* 1. 5, 6, 7? I suppose you mean *Tit.* 1. 5, 6, 7. And to what purpose do you produce these *Texts?* Do you fancy the *Elders* here to be *Ordain'd*, were to be no other than *Meer Presbyters?* If so, I must rectifie your wrong Notions of them by a true Exposition of those *Verses*. As soon as St. *Paul* had *Ordain'd Titus Bishop* of *Crete*, his first Work was τὰ λείποντα ἐπιδιορθώσαι, to set in Order the things that were wanting, *viz.* to constitute *Rites* and *Forms of publick Liturgy*, to erect a *Consistory* for cognizance of *Criminal Causes*, to dedicate *Houses* for *Prayer*, and other *Divine Services*, and in a word,

by

by his *Authority* to eſtabliſh ſuch *Diſcipline* and *Rituals*, as himſelf did judge might be moſt ſuitable for the *Edification* and *Ornament* of the *Church* of *God*. For he that was appointed by St. *Paul* to ſet things in Order, to ſupply what was defective, and to correct what was amiſs, was moſt certainly thought by him to be the fitteſt Judge of all thoſe *Obliquities* which he was to rectifie.

Then in the next Place, he was to *Ordain Elders* (that is *Presbyters*) in every City. Not *Presbyters* collectively in every City, but diſtributively, κατὰ πόλιν, City by City, that is, *Presbyters* in ſeveral Cities, one in a City. Now theſe *Elders* or *Presbyters* were very *Biſhops*, one of which was appointed for every City, and the *Suburbicarian Region* thereof. And this is moſt agreeable not only to the Expoſition of the *Ancient Church*, (the beſt *Comment*, when all is done, upon doubtful Places,

Places of *Holy Scripture*,) but to the *Text* it self; and the Distribution of these *Presbyters* by *Cities*, the peculiar *Seats* of *Bishops*, is according to the *Scheme* of *Ancient Church* and the *Method* which the *Blessed Apostles* thought good to use in the *planting* and *modeling* of it. Then see how all this is confirm'd by the *Context*, which expresly calls them *Bishops* in *ver.* 7. Now were it not for this, and what follows afterwards, we might be perhaps at liberty to leave the *Word* at large in its *general Acception*, as it takes in both *Orders*, both useful in every *City*, and so both to be supply'd by *Titus:* But we are fully convinc'd in this *Matter*, for tho' Πρεσβύτερος in the *New Testament* doth sometimes signifie a *Bishop*, and sometimes a *Presbyter*; yet that Ἐπίσκοπος doth always signifie a *Bishop*, I shall not doubt to affirm. Because it cannot be shewed in all the *Holy Scriptures* that any *Meer Presbyter* is called a

Bishop, but it may be often found that a *Bishop*, nay, an *Apostle* is called a *Presbyter*, for St. *Peter* entitles himself a *Co-Presbyter*, 1 *Pet.* 5. 1. St. *John* calls himself a *Presbyter*, 2 *Joh.* 1. 3 *Joh.* 1. And St. *Paul* calls himself frequently Διάκονος, a *Deacon*, *Col.* 1. 23, 25. 1 *Cor.* 3. 5. 2 *Cor.* 3. 6. 2 *Cor.* 6. 4. 'Tis the Observation of St. *Chrysostom* (in *Philip*) ἡ διάκονος ἐπίσκοπος ἐλέγετο, διὰ τοῦτο γράφων τῷ Τιμοθέῳ ἔλεγε, τὴν διακονίαν σου πληροφόρησον, Ἐπισκοπὴν οὖσαν. And a *Bishop* was call'd a *Deacon*, wherefore writing to *Timothy* he saith to him being a *Bishop*, *Fulfil thy Deaconship* *. And truly ever since that St *Peter* did set us an Example in the *Compellation* of the *Prototype*, calling him the *great Shepherd* and *Bishop* of our Souls, 1 *Pet.*

* *See Phil. chap.* 1. *ver.* 1. ——*with the Bishops and Deacons. Now these* Bishops *were not* Bishops *of* Philippi *that one City, but the* Bishops *of several neighbouring Cities in* Macedonia, *who did Assemble At* Philippi, *when* Epaphroditus *the* Bishop *thereof was at* Rome, *and then did receive St.* Paul's Epistle, *which was directed to the* Philippians. *And then under the Word* Deacons, *i. e.* Ministers, *both* Presbyters *and* Deacons *were comprehended.*

2. 25. and St. *Paul* alſo in calling him an *Apoſtle*, *Heb.* 3. 1. and a *Deacon* or *Miniſter*, *Rom.* 15. 8. there is no *Word* or *Deſignation* of any *Clerical Office*, but it has been given to *Biſhops* and *Apoſtles*.

Pſeud. * *I cannot ſee*, Philalethes, *that theſe Obſervations are true, which you make concerning* Timothy *and* Titus, *unleſs I had your* Spectacles; *but I do diſcern that they were in* Dignity *and* Office *above* Presbyters, *becauſe they were* Evangeliſts.

Phil. Τί τυφλῷ ἢ κατόπτρῳ. What has *Pſeudocheus* to do with *Spectacles?* I wiſh you could be ſenſible, how wonderfully you are involv'd in *Darkneſs*, in ſuch a *Darkneſs*, that is *Ignorantia Veritatis*, an *Ignorance* of *divine Truth*, even a *mental Dimneſs* and *Obſcurity* in reſpect of *God* and things *Divine*. So that in whomſoever ſuch *Ignorance* dwelleth, there is no *Light* at all, but

* Mr. *J. W*'s *Letters*, *p.* 26.

Darkneſs hangs like a *thick Fog* about them. 1*ſt*. *Darkneſs in the Eyes*, *Pſal*. 69. 23. Then 2*dly*. *Darkneſs in the Heart*, *Rom*. 1. 21. And 3*dly*. *Darkneſs in the Underſtanding too*, *Eph*. 4. 18. And why this *threefold Darkneſs* ? Becauſe they are *alienated* from the *Life* of *God*, thro' the *Ignorance* that is in them, and all this from the *Blindneſs* of their *Heart*. Therefore, *Pſeudocheus*, in compaſſion to your many *Infirmities*, I cannot chooſe but inform you thus much ; That there is not one among all the *Ancient Fathers*, that makes *Timothy* or *Titus* *Evangeliſts* by *Office:* But I find St. *Chryſoſtom* (upon *Epheſ*. 4.) peremptorily ſaying, that neither *Timothy* nor *Titus* were *Evangeliſts* ; and there is not any Perſon, no not *Calvin*, nor *Beza*, that ever made it a part of an *Evangeliſts Office*, either to give *Orders*, or the *Power* of *Juriſdiction*. For an *Evangeliſt* is, as I told you before, no other than a *Writer* or *Preacher*

Preacher of the *Holy Gospel*; so that to do the *Work* of an *Evangelist*, is no more, but to *Preach* the *Holy Gospel:* 'Tis true many of them did *Travel*, but they were never the more *Evangelists* for that, for the *Office* of an *Evangelist* does not imply a *perpetual Motion.* Indeed, Sir, to deal a little freely with you, 'tis really my Opinion, that you cannot believe these *unaccountable Whimsies*, which you endeavour to obtrude upon the World, but you think this way to drive on your *Designs* with the People, who hearing the Name of an *Evangelist*, and not knowing what it is, imagine any thing of it what you please to insinuate; as that an *Evangelist* had some *transcendent Power* over *Presbyters*, both to *Ordain*, and to *Govern* them, which was not *communicable* to others; but you never shew that any such *Authority* was ever assign'd to them, or any such *Duty* ever exacted from them. Now all these things being rightly consider'd, 'tis very evident

that both *Timothy* and *Titus* had *Epiſcopal Juriſdiction*, if not ſomething more; and that this Name of *Evangeliſt*, which you impoſe upon them, is for no other end and purpoſe but *meer Trick* and *Deluſion*.

Pſeud. *Pray what do you mean, when you ſay, that* Timothy *and* Titus *had* Epiſcopal Juriſdiction, *if not ſomething more?*

Phil. All the *Ancients* do ſay that *Timothy* and *Titus* had greater *Juriſdictions* than the *ordinary* Epiſcopal (*b*): either of *Secondary Apo-*

(*b*) *See the Fragment of* Polycrates *concerning the Martyrdom of* Timothy, in Photii Bibliothec. n. 254. *in which it is expreſly ſaid,* ὅτι ὁ Ἀπόστολος Τιμόθεος ὑπὸ τὸ μεγάλε Παύλε καὶ χειροτονηθεὶς τῆς Ἐφησίων μεγαπόλεως Ἐπίσκοπος, καὶ ἐνθρονίζεται, *that the Apoſtle* Timothy *was both* Ordain'd Biſhop *of the* Metropolis *of* Epheſus, *and alſo there Inthron'd. Now this* Polycrates *was* Biſhop *of the Church of* Epheſus, *and was born within ſix or ſeven and thirty Years after St.* John *wrote unto the Angel of that Church, as appears by that Epiſtle, which he ſent unto* Victor Biſhop *of* Rome, *wherein he ſaith,* Ἑπτὰ μὲν οὖν ἦσαν συγγενεῖς μου ἐπίσκοποι, ἐγὼ δὲ ὄγδοος, *that Seven of his Kinſmen were* Biſhops, *himſelf being the Eighth.* Polycrat. Epiſt. ad Victorem: apud Euſeb. l. 5. Hiſt. Eccl. cap. 24. *And we find it openly declar'd in the General Council of* Chalcedon, *by* Leontius Biſhop *of* Magneſia, *that* ἀπὸ τὸ ἁγίε Τιμοθέε μέχρι νῦν, &c. *there had been a continued Succeſſion of* 27 Biſhops *of the Church of* Epheſus, *from Holy* Timothy *unto his Time.* Concil. Chal. Act. 11. vid. Chryſ. Hom. 1. in Tit. Hier. de Script. Eccleſ. Ambroſ. in præfat. ad Tim. cap. 3. Primaſ. in 1 Tim. Greg. de Cur. Paſt. par. 2. cap. 11.

ſtles

stles, as *Theodoret* and others; or (as many say) *Archiepiscopal*. For to *Timothy* was committed all *Asia the less*, in which were many *Bishops* fix'd there by the *Holy Apostles*: And *Titus* had the Charge over the whole Isle of *Crete*, in which there were many *Bishops* besides *.

Pseud. † *If what* Theodoret *and others do report be true, then* Timothy *and* Titus *were not* Bishops (*properly speaking*) *but* Archbishops, *having* Bishops *under them*; *and consequently, that* Ordination *was not peculiar to themselves. For* Ordination *belongs to* Bishops, *as such, according to your own Principles. And thus you would be guilty of a* Self-Contradiction.

Phil. I am not guilty of any *Self-Contradiction*, Sir, but you are guilty here of a most *notorious Blunder*; *sed Risum teneatis Amici!* Methinks you should have known, that *Arch-*

* *Vid. Miræi lib. 4. de Not. Episc. p.* 181. † Mr. *J. W's Letters, p.* 23.

biſhops and *Biſhops* are the ſame in *Order*, tho' different in *Juriſdiction:* And that every *Archbiſhop* has his peculiar *Dioceſe*, as well as his *Province*, in which *Dioceſe* he has the ſole *Power* of conferring *Orders*. So that an *Archbiſhop* is no other than the *higheſt* of the *Biſhops*, who is as a *Head* ſet over other *Biſhops:* And altho' we do not meet with this *Word* in the *Holy Scriptures*, yet it agrees thereunto for the preſerving of *Order* in the *Church*; therefore 'tis prudent and uſeful to conſtitute *Degrees* in the *Church* of different *Dignity* and *Authority*. In the *Old Teſtament*, there was a *High-Prieſt*, and *Prieſts* of a ſecond and inferior *Order:* In the *New*, there were *Apoſtles*, *Prophets*, *Evangeliſts*, *Paſtors* and *Teachers:* And it is not contrary to the *Word of God*, that one ſhould be above another in the *Church* for *Governments* ſake.

Pſeud. *Well, but the* Scripture *does not give the leaſt Ground to think, that*

that * Timothy *and* Titus *were ſettled, the one over* Aſia the leſs, *the other over* Crete; *as* Biſhops *or* Metropolitans, *any more than over other Places, where they came; but plainly the contrary, as Mr.* Prynne *has unanſwerably made appear in his Book of the* Unbiſhoping of Timothy and Titus, *pag.* 37. *and* 72. *He proves from* Scripture *their ſeveral Removes from Place to Place, which ſhews them to be no ſettled* Biſhops *or* Archbiſhops, *but* Evangeliſts *and* Itinerant Preachers. *Therefore* Theodoret *and others affirming the contrary, is no Argument againſt* Scripture-Teſtimony.

Phil. What a *wretched* and *perverſe Age* do we live in, when the *falſe* and *frivolous Stories* of *Infamous Prynne* ſhall procure more *Faith* and *Credit* with a ſtrange ſort of *People*, than all the *Authorities* and *Teſtimonies* of the *pious, primi-*

* Mr. *J. W's Letters, p.* 23.

tive

tive Bishops and *ancient Fathers* of our *Church!* All which do unanimously assert, That *Timothy* was *Bishop* of *Ephesus*, and that *Titus* was *Bishop* of *Crete*. I know very well that *Prynne* and some others of your *Party* do raise several trifling *Objections* against *Timothy*'s being a *Pattern* for *Episcopal Power*; for, they say, "That St. *Paul* did send him "up and down to several Places, as "he thought fit. He took him first "of all into his Attendance at *Lystra* (*c*); from whence he accom-"pany'd him thro' *Phrygia*, *Gala-"tia*, *Macedonia* (*d*), and there "from *Philippi* to *Thessalonica* and "*Berea* (*e*). And when he went "to *Athens*, he sent for *Timo-"thy* to him (*f*), and sent him "back from thence to *Thessalonica*; "and he return'd from *Macedonia* "(*g*) to him at *Corinth* (*h*).

(*c*) *Act.* 16. 3. (*d*) *Act.* 16. 6, 12. (*e*) *Act.* 17. 1, 10. (*f*) *Act.* 17. 15. (*g*) 1 *Thess.* 3. 1, 2. (*h*) *Act.* 18. 5.

"From

" From thence St. *Paul* went into " *Syria* (*i*), and so to *Ephesus* (*k*); " and there again he sent *Timothy* " into *Macedonia* with *Erastus* (*l*); " whither St. *Paul* went afterwards " himself (*m*). And upon his re- " turn to *Miletus*, he speaks to the " *Elders*, and not to *Timothy* as " their *Bishop*. From hence, they " say, St. *Paul* took him to *Jerusa-* " *lem*, and so to *Rome*, as appears " by the *Epistles* written from " thence". " Now from this *Se-* " *ries* of the *Story* (saith Bp. *Stil-* " *lingfleet*) they conclude *Timothy* to " have been only an *Evangelist*, and " not a fix'd *Bishop**. But to this, " saith he, I answer; That the fre- " quent *Removes* of *Timothy*, before " this *Epistle* to him at *Ephesus*, " are not material to this purpose. " But it is very material to consi- " der, what *Power* of *Government*

(*i*) *Act.* 18. 18. (*k*) *Act.* 18. 19. (*l*) *Act.* 19. 22. (*m*) *Act.* 20. 1. * *Bp. Stillingfleet's Sermon on* 1 *Tim.* 5. 2. *p.* 22, 23.

St.

" St. *Paul* then committed to him, " which is a certain Proof, that ſuch " a *Power* was not ſo peculiar to the " *Apoſtles*, by Virtue of their *im-* " *mediate Commiſſion* from *Chriſt*, " but it might be *delegated* to others " in their ſtead. Whether for a lon- " ger or ſhorter time, whether while " the *Apoſtles* went up down, or " near their Deceaſe, makes no dif- " ference as to the Point of *Delega-* " *tion*. And if it be granted, that " ſuch an *Apoſtolical Power* of *Go-* " *verning Churches* might be com- " mitted to others, and was actual- " ly ſo by the *Apoſtles*; then there " is no more to be done, but to en- " quire, Whether upon their *Remo-* " *val* or *Departure*, they did en- " truſt any Perſons in ſuch a man- " ner, as it is certain from *Scri-* " *pture* St. *Paul* did *Timothy*, as to " the *Churches* of *Aſia*, when he " went into *Macedonia*". Now for the time in which *Timothy* was made *Biſhop* of *Epheſus*, that may be beſt col-

collected from these Words, 1 *Tim.* 1. 3. where St. *Paul* relates, that he besought him to abide still at *Ephesus*, when he himself went into *Macedonia*. Now St. *Paul*'s Journey into *Macedonia*, which is here intended, is not that mention'd, *Act.* 16. for then there was no *Church* of *Ephesus* to be *Bishop* of; St. *Paul* had not then seen *Ephesus*, nor planted any *Church* there till a considerable time afterwards (*n*). Neither could it be when he left *Ephesus*, when he went the Second time into *Macedonia*, mention'd *Act.* 20. 1. for he had sent *Timotheus* and *Erastus* before him thither, *Act.* 19. 22. But it was after he had stay'd three Months in *Greece*, when hearing that the *Jews* laid wait for him, as he went about to Sail into *Syria*, he chang'd his Course, and purpos'd to return thro' *Macedonia* (*o*). Then was the time when he went into *Macedonia*, that

(*n*) *Act.* 18. 19. & *Act.* 19. 1, 2, 3, &c. (*o*) *Act.* 20. 3.

he

he requir'd or beſought *Timothy* to go to *Epheſus*, the *Metropolis* of the *Proconſular Aſia*, and to undertake the *Government* of that *Church*. To which when *Timothy* had condeſcended, he was ſent before with *Sopater*, *Ariſtarchus* and the reſt, who all tarried at *Troas* for the coming of the *Holy Apoſtle*. And 'tis moſt likely he was there, when the *Apoſtle*'s firſt *Epiſtle* came unto his Hands, which was not written from *Laodicea*, according to the Subſcription thereof, but ἐκ Μακεδονίας, out of *Macedonia*, as St. *Athanaſius* does expreſly ſay (*p*). And tho' the *Holy Apoſtle* did hope to come unto him ſhortly (*q*), and to inſtruct him more fully for his *weighty Imployment*, yet well conſidering how many *Lets* and *Impediments* might intervene, he thought it convenient, in the mean time, to ſend him that *Inſtructive Epiſtle*, that he might know, how he ought

(*p*) *Athanaſ. in Synop. Sacr. Script.* (*q*) 1 *Tim.* 3. 14.

to

to behave himself in the *House* of *God*, which is the *Church* of the *living God*, the *Pillar* and *Ground* of *Truth* (*r*). After this time, I do not find that the *Apostle* did employ *Timothy* in any other *general Service*, which concern'd the *Church*; or that he ever call'd him from *Ephesus*, except that time, when he was to make haſt to *Rome*, to be an *Assistant* there to St. *Paul* in that dangerous Exigency. And this was no other, than what St. *Paul* might require, and what *Timothy* might perform, without any manner of *Detraction* from the *Episcopal Dignity* and *Power*, which had been conferred upon him: All the *Epistles*, wherein the Name of *Timothy* is join'd with St. *Paul*'s, were written within the compaſs of two Years, which was ſo ſhort an abſence from his *Epiſcopal Charge*, that it might be very eaſily diſpens'd withal, eſpe-

(*r*) 1 *Tim.* 3. 15.

cial-

cially when the *publick Service* of the *Church* did so highly require it. Now several Ancient and Modern Divines will not have *Timothy* to be made *Bishop* of the *Church* of *Ephesus*, till after St. *Paul*'s coming to *Rome*; but the Second of the two *Epistles* doth clearly overthrow that *Opinion*, in which the *Holy Apostle* acquaints *Timothy*, how he had dispos'd of his Retinue; *Titus* being gone into *Dalmatia* (*s*), *Crescens* to *Galatia*, *Erastus* taking up his abode at *Corinth*, and *Trophimus* left at *Miletum* sick; he also there takes care to have the *Cloak* and *Parchments*, which were left at *Troas*, where *Timothy* staid for him, *Act.* 20. 5. to be sent speedily unto him. And since that *Timothy* was with St. *Paul* at *Troas*, when he went from thence to *Miletus*, it is a sufficient Reason, why he did not address himself to him, but to the *Bishops* and

(*s*) 2 *Tim.* 4. 10. *Taking it, as it seemeth, in his way to* Crete.

Pres-

Presbyters of the *leſſer Aſia*, who came from *Epheſus*, where they were gather'd together, and expected the *Orders* and *Directions* of the *Holy Apoſtle*: "These were the "Men (ſaith Bp. *Stillingfleet* *) "whom he then put in mind of "their *Duty* by his *Speech*, as he "had done *Timothy* by an *Epiſtle* "not long before directed to him. "Whoſe *Office* was no more ſuperſe- "ded by this *Charge* given to them; "than a *Proconſuls* was by the *Se-* "*nate*'s *Inſtructions* to his *Legats*, "when himſelf was preſent. If it "were evidently prov'd, that St. *Paul* "then carry'd away *Timothy* with "him to *Jeruſalem*, and ſo to *Rome*, "there would be greater Force in "the *Objection*. But how doth that "appear? Not from *Scripture*. For "when St. *Paul* appear'd at the *Tem-* "*ple*, the *Jews* laid hold on him, "becauſe they ſuppos'd he had

* *Bp.* Stillingfleet's *Sermon on* 1 Tim. 5. 22. *p.* 24, 25.

" brought *Trophimus* the *Ephesian*
" with him into the *Temple*, whom
" they had seen so much with him
" in the City, *Act.* 21. 29. How
" came *Timothy* not to be as much
" taken notice of, if he were there?
" For he being discover'd by the
" *Jews* of *Asia*, there was far great-
" er Reason for them to have rais'd
" a Tumult about *Timothy*, than a-
" bout *Trophimus*. After this we
" find St. *Paul* kept Two Years in
" Prison, *Act.* 24. 27. and not a
" word of *Timothy*, whom we
" may justly suppose exercising his
" *Charge* all that time at *Ephesus*.
" When St. *Paul* was carry'd to *Rome*,
" we find not *Timothy* in his Com-
" pany; no mention being made of
" him till he wrote the *Epistles* to
" the *Philippians* (*t*), and to the
" *Colossians* (*u*), and then *Timothy*
" was with him. For St. *Paul* had
" sent for him from *Ephesus* in his

(*t*) *Phil.* 1. 1. (*u*) *Coloss.* 1. 1.

" Second

" Second *Epiſtle* (*w*); where in " all probability, he remain'd till " that time. During his ſtay at " *Rome* thoſe *Epiſtles* were written, " as likewiſe that to *Philemon*, and to " the *Hebrews*; in which it is ſaid, " That he had been Impriſon'd, and " was then at Liberty (*x*); and in- " tended ſhortly to return into the " *Eaſtern* Parts. From henceforwards we read nothing of *Timothy* " in *Scripture*. But St. *Jerome* " makes him *Biſhop* of the *Epheſi-* " *ans* (*y*), and ſo doth *Euſebius* " (*z*); *Theodoret* calls him, *the A-* " *poſtle of thoſe in Aſia* (*a*); and " St. *Chryſoſtom* ſaith, *The whole* " *People of Aſia were committed to* " *his Charge* (*b*), *i. e.* of this *Pro-* " *conſular Aſia*, which lay about " *Epheſus*". So that *Timothy* could not be then in the *Office* of an *Evangeliſt*, which was to expire when

(*w*) 2 *Tim.* 4. 9. (*x*) *Heb.* 13. 23. (*y*) *Hier. in Catal.* (*z*) *Euſeb. Hiſt. Eccleſ. l.* 3. *cap.* 4. (*a*) *Theod. in* 1 *Tim.* 3. 1. (*b*) *Chryſ. in* 1 *Tim.* 5. 19. *Hom.* 15.

Christianity was every where Planted, but he must be in the *Sacred Order* and *Office* of *Episcopacy*, which was to continue to the end of the World; and this is very plain from these Words of the *Holy Apostle*, which he spake unto *Timothy*, *I charge thee in the sight of God, and before Jesus Christ, that thou keep this Commandment without spot, and unreproveable, until the appearing of our Lord Jesus Christ* (*c*). Now *Timothy* was not like to live till *Christ*'s second coming to *Judgment*, therefore the *Charge* here given by the *Apostle*, was not Personal only, but such as was to appertain to him, and to his *Successors* for ever, even till the appearing of our Lord and Saviour *Jesus Christ*. Thus having fully prov'd that *Timothy* was *Bishop* of *Ephesus*, and before-hand having made it apparent that *Titus* was *Bishop* of *Crete*; I have nothing far-

(*c*) 1 *Tim.* 6, 14.

ther

ther to add upon this Head, than only to make this Enquiry; Whether the *Apoſtles* upon their Removal from *particular Churches*, did paſs this *Power* over to others, as St. *Paul* did plainly in the Caſe of *Timothy* and *Titus:* And this is ſuch a *Matter of Fact*, that it can have no ſtronger Proof, than the general Senſe of the *Chriſtian Church* in the *Ages* next ſucceeding the *Apoſtles.* And firſt let us ſee the *Teſtimonies* of St. *Irenæus*, who not only relates a *Succeſſion* of Perſons to the *Apoſtles*: but he ſaith, *The Apoſtles committed the Care of the Churches to them, and left them to ſucceed in their Places* (*d*): Which implies, that as the *Apoſtles* themſelves had the Care of the *Church;* ſo they committed it to the *Biſhops*, whom they choſe to ſucceed them, and in thoſe *Chairs*

(*d*) *Habemus annumerare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi in Eccleſiis——quibus etiam ipſas Eccleſias committebant——quos & Succeſſores relinquebant, ſuum ipſorum locum Magiſterii tradentes.*

there were several *Successions*, during the Lives of the *Apostles*. And strange it is, that St. *John* who tells us of so many *Antichrists*, 1 *Joh.* 2. 18. should not tell us of *Episcopacy* being *Antichristian*, if he had had the *Spirit* of our present times to have believ'd it such; which certainly he did not believe, for St. *Irenæus* assures us, that in his younger Years, he saw St. *Polycarp*, *Bishop* of *Smyrna*, whom he knew to be so constituted by the *Apostles* (*e*); among which *Apostles*, *Tertullian* doth expressly say that St. *John* was one (*f*). And the same St. *Irenæus* doth also affirm, that *Linus*, *Cletus* and *Clemens* were made *Bishops* of *Rome* successively by St. *Peter* and St. *Paul*, and to this *Clemens*, who had *Episcopatum administrandæ Ecclesiæ*, *i.e.* the *Episcopal Power* of *Governing*

(*e*) Καὶ Πολύκαρπος οὐ μόνον ὑπὸ Ἀποστόλων μαθητευθεὶς, καὶ συναναστραφεὶς πολλοῖς τοῖς τὸν Χριστὸν ἑωρακόσιν, ἀλλὰ καὶ ὑπὸ Ἀποστόλων κατασταθεὶς εἰς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ Ἐπίσκοπος ὃν καὶ ἡμεῖς ἑωράκαμεν ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ. Iren. lib. 3. cap. 3. (*f*) *Tertul. de Præscript. c.* 32.

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the *Church*, there did succeed *Evaristus*, who liv'd almost an hundred Years after *Christ*, and divided *Rome* into Seven Parishes, whose *Presbyters* were all under his *Jurisdiction*. And then to this *Evaristus* succeeded *Alexander*, and *Sixtus*, and several others down to *Eleutherius*, who was the Twelfth *Bishop* of *Rome*, after St. *Peter* and St. *Paul* had founded that *Church* (*g*). "So that "what *Authority* St. *Polycarp* had at "*Smyrna*, or *Clemens* at *Rome*, the "said *Tertullian* saith, the *Bishops* "had in other *Churches* (*h*). And "St. *Chrysostom* saith of St. *Ignatius*, That he receiv'd the *Govern-* "*ment* of the *Church* of *Antioch*, "from the *Holy Apostles* own "Hands (*i*). And the *Commenta-*

(*g*) *A duobus Apostolis Petro & Paulo Romæ fundatæ & constitutæ Ecclesiæ,——Lino Episcopatum administrandæ Ecclesiæ tradiderunt.——Successit autem ei Anacletus,* i. e. *Cletus: post eum tertio loco ab Apostolis Episcopatum sortitur Clemens,——Huic autem Clementi succedit Evaristus, & Evaristo Alexander,* &c.——*Nunc duodecimo loco Episcopatum ab Apostolis habet Eleutherius.* Iren. lib. 3. cap. 3. (*h*) *Tertull. de Præscript. c.* 32. (*i*) *Chrysostom. Tom.* 5. *p.* 499.

"tor on the *Apocalypse*, under St. "*Ambrose*'s Name, calls the *Angels* "of the *Seven Churches* the *Gover-* "*nours* of those *Churches*. From "all which, we may justly infer, "That this *Succession* was not in "*meer Presidency* of *Order*, but "that the *Bishops* succeeded the *A-* "*postles* in the *Government* over "those *Churches*. And as *Theodo-* "*ret* well observes, The Name of "*Apostles* was not continu'd out of "Reverence to the *Apostles*; but the "Name of *Bishops* was then appro- "priated to the *Successors* of the *Apo-* *stles*. Now that the *Bishops* did succeed "the *Apostles* (saith Bp. *Stillingfleet**) "is according to the general Con- "sent of the *Ancient Fathers* (*k*), "who were the most *competent Wit-* "*nesses* in this Case; and is an Ar- "gument, that they believ'd the *A-*

* Bp. *Stillingfleet's Sermon on* 1 *Tim.* 5. 22. (*k*) *Iren. l.* 3. *c.* 3. *Tertull. de Præscript. c.* 32. *&* 36. *Cyprian. Epist.* 3. 66. *ed. Oxon. Hier. in Psal.* 44. *ad Evagr. Epist.* 85. *ad Marcell. Aug. in Psal.* 44. *Ambros. in Eph.* 4. 11. *& in* 1 *Cor.* 12. 28.

"the

" *poſtolical Power*, with reſpect to " the *Government* of *Churches*, did " not expire with the *Apoſtles*, but " was to continue as long as *Chriſt* " had promis'd to be with them, " *i. e.* to the end of the World. " *Matth.* 28. 20.

Pſeud. * *You ſay*, Philalethes, *that* Dioceſan Biſhops *did ſucceed the* Apoſtles: *Did the* Presbyters *alſo ſucceed the* Seventy Diſciples?

Phil. The *Primitive Church* did ever believe, that *Dioceſan Biſhops* were the ordinary *Succeſſors* of the *Holy Apoſtles*, and that the *Presbyters* did come in Place of the *Seventy Diſciples*. For how can any Rational Man ever imagine, that our *Bleſſed Lord*, the chief *Shepherd* and *Biſhop* of our *Souls*, having made ſuch a *Settlement*, while he was upon Earth, ſhould leave his *Church* unſettl'd and unprovided after he was gone, with whom he promis'd to be even to the end of the World;

* Mr. *J. W*'s *Letters*, *p.* 29.

or

or that he ſhould not perpetuate thoſe *Functions* and *Orders*, which himſelf had appointed? So that what the *Holy Apoſtles* were in the *Chriſtian Church*, that are *Dioceſan Biſhops* ever ſince; and what Rank the *Seventy Diſciples* held in the *Church* then, the ſame and no other do our *Presbyters* hold now.

Pſeud. * *You ſay that the* Dioceſan (*to whom you are pleas'd to appropriate the Name of* Biſhop) *is the* Apoſtles Succeſſor, *&c. and therefore that* Ordination *is his Peculiar: I demand, are theſe the* Succeſſors *of the Apoſtles* quâ tales *in the very* Apoſtolick Office *or not?*

Phil. Dioceſan Biſhops did not ſucceed the *Holy Apoſtles* in their *Extraordinary* and *Temporary Prerogatives*, but in their *Ordinary* and *Permanent Miniſtrations*; not in their *Extraordinary* and *Temporary Prerogatives*, as an *Immediate Miſ-*

* Mr. *J. W's Letters*, p. 29.

ſion

ſion from *Jeſus Chriſt*, an *Infallible Aſſurance* of his *Truth*, a *Viſible Aſſiſtance* of his *Spirit*, a *mighty Power* of *working Miracles*, and of *ſpeaking with divers Tongues*, all which Peculiars did expire with their Perſons, being only neceſſary to the *Planting*, not to the *Perpetuating* of the *Chriſtian Church*. But, in the *Ordinary* and *Permanent Miniſtrations* of the *Holy Apoſtleſhip*, as *Preaching the Word*, *Diſcipling by Baptiſm*, *Conſecrating the Euchariſt*, *Excommunicating the Scandalous*, *Abſolving the Penitent*, *Governing by Diſcipline*, and *Ordaining to the Prieſthood*, *Dioceſan Biſhops* did ſucceed the *Apoſtles*; and the great *Neceſſities* of the *Church* do require that ſuch a *Succeſſion* ſhould continue even to the Second Coming of our *Bleſſed Saviour*.

Pſeud. *I wonder*, Philalethes, *that ſuch a zealous Aſſertor* of Dioceſan Epiſcopacy, *as you, ſhould ſo ſtrangely differ in your Opinion from the Learn-*

Learned Dr. Hammond: †*He saith, that there is no* Evidence *for any* Subject-Presbyters *in* Scripture *times* (*as you may see, if you please to consult him*). *And if so, how did the* Apostles *or* Apostolick Men *preside over the* primitive Presbyters*? *Did they take themselves to be related to this or that particular* Diocese, *as the* Pastor *thereof in Peculiar, esteeming it their* Church *or* Chair, *so as one* Apostle *had one* Diocese *allotted for his Care*; *another* Apostle *another* Diocese *for his? Did they keep within the Limits of any District, in the Exercise of their* Apostolick Function, *so as to have less* Power *in another? If you can produce any appearance of* Proof *for this, I shall* (*I hope*) *be able to confute it, as soon as it is produc'd. If you mean not such a* Presidency *as*

† *Mr. J. W's Letters, p.* 33. * *Observe the craft of* Pseudocheus, *he believes with Dr.* Hammond, *that there were no* Subject-Presbyters *in Scripture Times, but he does not tell us with Dr.* Hammond, *that these were* Bishops *of the several Cities that were in* Judea, *and not* Presbyters *of* Jerusalem.

this,

this, you had as good say nothing: For 'tis such which de Facto *is now in use, but by what* Right, *is not easily said.*

Phil. Indeed, Sir, I have a profound esteem and value for the Name and Memory of the Excellent and Learned Dr. *Hammond*, but yet by no means can I agree with him in his *Annotations* upon *Act.* 11. *verf.* 30. where he saith, " That the Word " Πρεσβύτερος, *Elders* or *Priests*, did " in *Scripture-times* belong princi- " pally, if not alone, to *Bishops*, " there being no Evidence, that any " of that *Second Order* were then In- " stituted; And he there also tells us, " that St. *James* the Brother of our " *Lord*, being soon after *Christ's As-* " *cension* constituted *Bishop* of the " *Church* of *Jerusalem*, the *Deacons* " are the first that are added to him, " *Acts* 6. and no mention as yet of " any *middle Order*". So that according to Dr. *Hammond*'s Sentiments, the Πρεσβύτερος, the *Elders* or *Priests*

Priests here mention'd, were not the *Elders* or *Priests* of *Jerusalem*, that one City, but the *Bishops* of the several Cities that were in *Judea*. Now, Sir, if you espouse his *Opinion*, as you would seem to do, how can you assert that St. *Paul* and St. *Barnabas* were *Ordain'd* by *Presbyters*, when you say with him, that there were none of that *Second Order* in *Scripture-times*? You ought to have settled your *Hypothesis* upon firmer Principles, and not after this manner to contradict and overthrow it: All that you can plead in your Vindication, is this, that you have had the Misfortune to be mistaken with such a celebrated and learned *Author*. 'Tis evident from *Acts* 21. 19. that there were *fixed Presbyters* in the *Church* of *Jerusalem*, for 'tis there said, that St. *Paul* went unto *James*, and all the *Elders* were present. They must therefore reside in that City, for there was not Sufficient time to Summon them from all Parts

of

of the Country. And therefore the Enemies of *Episcopal Superiority* are so far from gaining any Advantage to their Cause by proving these *Presbyters* Assembled at *Jerusalem* to be no *Bishops*, that it is a plain Demonstration of the true *Primitive Government* of the *Church* from clear and express *Apostolical Practice*, viz. A *Bishop*, with his *Subject-Presbyters*, residing in the *City* or *Church* of *Jerusalem*. For how can you imagine, that such a Number of *Christian Converts*, as there were in *Jerusalem*, could ever be crouded into one *Congregation*, but that the greatest part of them must be under the Care and Instructions of the *Jerusalem-Presbyters*, who were all of them under St. *James* the *Bishop* of that *Church?* And that you may not in the least question the Truth of what I now say, I'll plainly prove,

1. That the *Apostle* St. *James the Less*, who is also called the *Just*, and the Brother of our *Lord*, was the first

Diocesan

Dioceſan Biſhop of the *Church* of *Jeruſalem* (*l*).

And then 2*dly*. That there were many *Presbyters* in the *Church* of *Jeruſalem*, the *Paſtors* and *Teachers* of ſeveral *Congregations* in that City, and all of them were under St. *James*'s *Epiſcopal* Care and Government.

1. That St. *James* the *Apoſtle* was *Dioceſan Biſhop* of *Jeruſalem*, appears very plainly from the *Holy Scriptures*. When St. *Peter* was deliver'd from his Impriſonment by the Angel, he ſaid to thoſe that were ſurpriz'd and aſtoniſh'd at his Preſence, *Go and ſhew theſe things to* James *and to the Brethren*, *Act.* 12. 17. In which Words the Deference

(*l*) *St.* James *was Sirnam'd the* Juſt *for his many eminent Vertues, and to diſtinguiſh him from the other* Apoſtle *of the ſame Name, he was call'd* James the Leſs, *the Son of* Alpheus, *who was the ſame with* Cleophas; *for* Mary *the Mother of* James the Leſs *is by St.* John *call'd* Mary *the Wife of* Cleophas. *Compare theſe Texts*, Matth. 10. 3. Mar. 15. 40. Mar. 16. 1. Joh. 19. 25. Gal. 1. 19. *So that St.* James, *being our* Lord's *Couſin-German, is call'd his Brother, according to an ordinary Expreſſion in the* Sacred Dialect.

paid

paid to St. *James* is visible, and taken notice of elsewhere frequently, as *Gal.* 1. 19. *Gal.* 2. 1, 9. but most of all, *Act.* 15. 13, 19. Where you may observe, that some *Christians* of *Judea* about the Year 51, coming down to *Antioch* in *Syria*, shewed their Zeal extremely for the *Jewish Rites* and *Ceremonies*, which were as yet Tolerated in the *Christian Church*; and as if they had been necessary to Salvation, impos'd them upon the *Gentile Converts*, without any Order or Advice from St. *James*, or any other of the *Apostles*. These *Doctrines* St. *Paul* and St. *Barnabas* endeavour'd to refute by *Disputation*, but when all they could do proved unsuccessful, the *Church* of *Antioch* agreed to send St. *Paul* and St. *Barnabas* to *Jerusalem*, to the *Apostles* and *Presbyters*, who did meet in *Council*, and consult about this *Matter*.

In the Determination of this Business, tho' St. *Peter* and others pro-

pounded their *Judgment*, yet St. *James*'s *Authority* (*m*), who was *Bishop* of *Jerusalem*, did sway all so far *, that they all submitted to it; and according to his Direction, a *Letter* was sent to the People of *Antioch*, to pacifie their Minds, and settle their Practice for the future. Now this was eleven Years after St. *Paul*'s first sight of St. *James*, and fourteen Years after his *Conversion*; and then nine Years after this, being the 58th of *Christ*'s *Nativity*, St. *Paul* makes his last Journey to *Jerusalem*, where still he finds St. *James*. *And the day following* Paul *went in with us unto* James; *and all the Elders* (that is *Presbyters*) *were present*, *Act.* 21. 18. So that for twenty Years together, we have apparent Evidence in *Scripture* of St. *James*'s Residing at

(*m*) *Act.* 15. 13. James *answered, saying, Men and Brethren, hearken unto me.*—— *v.* 19. *Wherefore my Sentence is,*—— *or I determine.* * Ἐγὼ κείνω. *Illud* ἐγὼ *cum Emphasi proferendum.* Vid. Jo. Pricæi Annot. in Loc. *Sic* κείσεν ἔριδα, litem discernere, *to determine a Controversie.* apud Demosth.

Je-

Jeruſalem, as *Biſhop* of that *Church*. And indeed there is ſcarce any *Ancient Writer*, but what gives a full *Atteſtation* to this *Truth*. For *Euſebius* out of St. *Clemens* doth tell us, That St. *James* was made *Biſhop* of *Jeruſalem* by the *Apoſtles*, μετὰ τὴν ἀνάληψιν τοῦ σωτῆρος, after the *Aſcenſion* of our *Saviour* (*n*). Then alſo St. *Jerome* as plainly from *Hegeſippus*, *ſtatim poſt Paſſionem Domini*, immediately after the *Paſſion* of our *Lord* (*o*). And *Epiphanius*, for his greater *Credit*, makes him not only the firſt *Biſhop* that ever was, *adv. Hæreſ.* 29. *n.* 3. but *Biſhop* of the *Lord's own Throne*, ᾧ πεπίστευκε κύριος τὸν θρόνον αὐτοῦ ἐπὶ τῆς γῆς, and that too by the *Lord's* Appointment (*p*). Add to theſe the joint Conſent and Suffrage of 289 Biſhops in the *Sixth General Council* of *Conſtantinople*, who did all affirm, That St. *James*, the *Lord's* Brother, was the firſt *Biſhop* of *Jeru-*

(*n*) *Eccleſ. Hiſt. l.* 2. *c.* 1. (*o*) *In Script. Eccleſ.* (*p*) *Epiphan. adv. Hæreſ.* 78. *n.* 7.

ſalem (q). Now theſe are ſufficient *Teſtimonies*, and we need not to bring any more from *Holy Scripture*, *Fathers* or *Councils*, ſince our Adverſaries themſelves do freely confeſs, that the ſame St. *James* was the firſt *Biſhop* of *Jeruſalem*, the *Metropolis* of the *Jews*. Thus *Blondel* declares, That all the *Ancients* do conſtantly aſſert, that *James* the Brother of our *Lord* was *Ordain'd* by his *Colleagues Biſhop* of the *Church* of *Jeruſalem (r)*. And *Salmaſius* tells us, That St. *James* ſtirr'd not from *Jeruſalem*, tho' the other *Apoſtles* were ſcatter'd and diſpers'd to Plant the *Holy Goſpel* in other Countries (*s*). Nay *Calvin* himſelf grants all that we plead for, in his *Commentaries* on *Gal.* 2. 9. He ſaith, That St. *James* was preferr'd to St. *Peter*, becauſe he was *Eccleſiæ Hieroſolymitanæ Præ-*

(*q*) *Concil. Conſtantinop. in Can.* 32. (*r*) *Blondel in Apolog. p.* 50. *Jacobum Domini Fratrem Hieroſolymitanæ Eccleſiæ Epiſcopum à Collegis ordinatum conſtanter aſſerunt veteres omnes.* (*s*) *Hieroſolymis non abſtitit, nec quoquam extra Urbem pedem movit. Wal. Meſſal. p.* 20.

fectus,

fectus, Governour of the Church of *Jeruſalem*. Now for the Time that St. *James* continu'd *Biſhop* of *Jeruſalem*, we do find that St. *Jerome* does declare, That this Bleſſed *Apoſtle* and *Biſhop* was Martyr'd in the ſeventh Year of *Nero* (*Anno Chriſti* 63.) *poſtquam triginta annos Hieroſolymis rexerat Eccleſiam*; after he had been *Biſhop* of *Jeruſalem* thirty Years (*t*). And when St. *James* was dead, then *Simeon* the Son of *Cleophas*, one of our *Saviour's Diſciples* and Kindred, was made the *Biſhop* of that *Church*, St. *Peter*, St. *Paul*, and St. *John*, and others of the *Apoſtles* being then alive, and all conſenting to it (*u*). He liv'd to a great Age, and *Epiphanius* in his Catalogue of the *Biſhops* of *Jeruſalem*, reckons firſt St. *James*, and next *Simeon*, who was Crucify'd under *Trajan* (*w*).

(*t*) *Hieron. de Script. Eccleſ.* (*u*) *Euſeb. Eccleſ. Hiſt. l.* 3. *c.* 10. (*w*) *Epiphan. Hæreſ.* 66.

Thus you see, *Pseudocheus*, That St. *James the Less*, one of the twelve *Apostles*, was *Diocesan Bishop* of the *Church* of *Jerusalem*; and kept constantly within his *District*, in the Exercise of his *Episcopal Function*. And this being so very clear; I know not what better *Form* of *Government* we can have, than that which was Establish'd at *Jerusalem* in the first *Christian Church* that ever was, and of which some of the Kindred of our *Saviour* had the *Administration*.

And now 2*dly*. I come to shew, That there were many *Presbyters* in the *Church* of *Jerusalem*, the *Pastors* and *Teachers* of several *Congregations* in that City, and all of them under St. *James*'s *Episcopal Care* and *Government*. After our Blessed *Saviour* had chosen the *twelve Apostles*, he appointed other *Seventy* also, and sent them Two and Two before him to prepare his Way. Of these the *Lord* made choice of some to be *Prophets*, and others to be *Evangelists*,

lists, some to be *Pastors* and *Teachers,* and others to be *Helps* in *Government,* according to the Measure and the Purpose of his *Grace* bestow'd upon them, in the Effusion of his *Spirit,* 1 *Cor.* 12. *&* *Eph.* 4. 8. Now out of these thus qualify'd and prepar'd for the *Work* of *God,* there were several appointed to assist St. *James,* in the discharge of that great *Trust* committed to him, by the unanimous Consent of the *Holy Apostles.* And St. *Ignatius* does tell us, That there were *Presbyters* in the *Church* of *Jerusalem,* before the Election of the *Seven Deacons,* for saith he, St. *Stephen* did minister; Ιακώβῳ καὶ τοῖς Πρεσβυτέροις, &c. to *James* and to the *Presbyters* (*x*). Now these *Presbyters* are mention'd by the Name of *Elders,* in three several Chapters of the *Acts of the Apostles,* during the time that St. *James* was *Bishop* of that *Church.* The first

(*x*) *Ignat. ep. ad Heron.*

mention of them is in *Act.* 11. 30. where we read, That when the *Disciples*, which dwelt at *Antioch*, had made a Contribution for the Brethren of *Judea*, they sent it to the *Elders* (*i. e.* the *Presbyters*) of *Jerusalem* by the Hands of *Barnabas* and *Saul.* The second Mention of these *Presbyters* is in *Act.* 15. 4. and in the 6, 22, 23 Verses of that Chapter. Then the third Mention of these *Jerusalem-Presbyters* is in *Act.* 21. 18. and there St. *Luke* relates, That St. *Paul* at his last going to *Jerusalem*, went in unto *James*, and that all the *Elders* (*i, e.* the *Presbyters*) were present; and he also tells you, what Counsel and Advice they gave him, how he might ingratiate himself with the *Jews.* Here we find St. *James* the Bishop attended by his *Presbyters*, at the Reception of St. *Paul:* and they together joining with him in the Consultation then in hand, the *Business* being *great* and *weighty.* And indeed there was a great

great Neceſſity, that ſeveral *Presbyters* ſhould be reſident at *Jeruſalem*, ſince there were among ſuch large Numbers of *Chriſtian Converts* (as we have all the Reaſon imaginable to believe) a great many ſeveral *Congregations*; for we read in *Act.* 2. 41. That there were Three Thouſand Perſons converted at St. *Peter*'s firſt *Sermon*. And again in *Act.* 4. 4. we find that many of them which heard the Word, (then *Preach'd*, not in a *Set Aſſembly*, but occaſionally in the *Temple*) believ'd; and the Number of the Men was about Five Thouſand. And then in *Act.* 5. 14. St. *Luke* ſaith, That *Believers* were the more added to the *Church*, Multitudes both of Men and Women. Then ſtill there were greater Additions made to the *Church*, as we find in *Act.* 6. 7. That the Number of the *Diſciples* multiply'd in *Jeruſalem* greatly; and a great Company of the *Prieſts*, or as the *Syriac* reads it, of the *Jews*, were obedient, or ſubmit-

mitted to the *Faith*. But there remains yet another Instance, that's more decisive; For St. *James* and the *Elders* (*i. e.* the *Presbyters*) of *Jerusalem* observe to St. *Paul*, That there were many *Myriads* of the *Circumcision* which believed. *Thou seest Brother how many Thousands* [*Myriads*] *of* Jews *there are which believe, and they are all zealous of the Law* (*y*). And now after all these Accessions, what manner of *Church* shall we conceive this to be, a *Congregational* one, shall all these Thousands make but one *Assembly* for *Communion* in *Prayer*, and the *Sacraments*? 'Tis Incredible. There was no Place in *Jerusalem* that was large enough to hold them, there were, as I said before, many several *Congregations*, and this *Church* was no other than a *Diocese*, which was *Govern'd* by St. *James*, and *Taught* by his *Presbyters*.

(*y*) *Act.* 21. 20. Θεωρεῖς ἀδελφὲ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων. *Conspicis frater, quot decem millia Judæorum credentium.* Ar. Mont.

Pseud.

Pfeud. *I could never have thought*, Philalethes, *that ſuch an exact Platform of* Dioceſan Epiſcopacy *could ever have been produc'd from the* Holy Scriptures; *theſe indeed ſeem to be very rational Obſervations, and I could wiſh that you would oblige me with ſome more Teſtimonies of this Nature from* Sacred Writ.

Phil. Such Favours, Sir, ſhall be as readily granted, as requeſted; and if you pleaſe to conſider, you'll find that there were ſeveral *Churches* in the *Apoſtles times*, which had many *Presbyters* that labour'd in the Word, over whom *Apoſtles* or *Apoſtolick Men* did preſide. This the *Holy Scriptures* do plainly atteſt; In the *Church* of *Epheſus*, *Act.* 20. 17. in the *Church* of *Rome*, *Rom.* 16. of *Corinth*, 1 *Cor.* 14. 29. of *Philippi*, *Phil.* 1. 1. of *Theſſalonica*, 1 *Theſſ.* 5. 12. of other *Churches* the like is affirm'd, *Heb.* 13. 17. St. *James* 5. 14. 1 St. *Pet.* 5. 1. Now by *God's* perpetual Ordinance, as your ſelves con-

confeſs, there muſt be one chief *Paſtor* of each *Presbytery*, to guide as well the *Presbyters* that are *Teachers*, as the *Flock*, that are *Hearers:* Tell me then, what Difference betwixt chief *Paſtors* eſtabliſh'd in every City, by *God*'s *Law*, as you are forc'd to grant; and the *Biſhops* ſucceeding the *Apoſtles* in their *Churches* and *Chairs*, as the *Fathers* affirm (*z*). If you diſlike the Word *Biſhop* it is *Catholick* and *Apoſtolick*; if you diſlike the *Office*, it is *God*'s *Ordinance*, by the Aſſertion of your own *Party*. For *Beza* does make it an *Eſſential* and *Perpetual* Part of *God*'s *Ordinance* to have one *Chief* in every *Presbytery*.

His Words are theſe, *Eſſentiale fuit in eo de quo hic agimus, quod ex Dei Ordinatione perpetua neceſſe fuit, eſt, & erit, ut in Presbyterio*

(*z*) *Euſeb. Chron. Hieron. Interprete. Theodoret. in Philip.* 2. 15. Ἐπαφρόδιτον ὑμῶν Ἀπόστολον——τὸς νῦν καλουμένους, Ἐπισκόπους Ἀποστόλους ὠνόμαζον. *Thoſe very Perſons were call'd* Apoſtles, *whom by Uſage of* Speech, *the Church now calls* Biſhops.

quiſ-

quiſpiam & loco & dignitate primus, actioni gubernandæ præſit, cum eo, quod ipſi attributum eſt jure (a). This was Eſſential in the Matter we have in Hand, that by *God*'s *Ordinance* which muſt always endure, it has been, is and ſhall be needful, that in the *Presbytery* one *Chief* in *Place* and *Dignity*, ſhould moderate and rule every Action, with that *Right* which is allow'd him by *God*'s *Law*. Yea, *Calvin* himſelf ſays, *Nec humanum eſt Inventum, ſed Dei ipſius Inſtitutum, quod ſingulis ſuas aſſignamus Eccleſias. Paulus Archippum Coloſſenſium Epiſcopum commemorat (b).* It is not Man's Device, but the very *Ordinance* of *God*, that we aſſign to every Man his *Church*. *Paul* himſelf mentions *Archippus*, *Biſhop* of *Coloſſus*. And *Calvin* further ſays, That *Equality* breeds *Factions (c).* " *Subordination* then

(a) *In Reſponſ. ad Tractat. de Miniſtror. Evangel. Gradibus. Cap.* 23. *Fol.* 153. (b) *Calv. Inſtitut. lib.* 4. *cap.* 3. (c) *Calv. Inſtitut. lib.* 4. *cap.* 4.

" in

" in some, and *Superiority* in o-
" thers *, is as requisite to *Eccle-
" siastical* as *Civil Polity*, without
" which *Schism* becomes as fatal to
" the *Church*, as *Rebellion* is to the
" *State*. So that all of us must sub-
" scribe to the grave *Sentence* and
" *Judgment* of St. *Jerom*; unless
" the *Episcopal Pre-eminence* of *Au-
" thority* and *Office* be preserv'd.
" For, saith he, To suppress the
" *Seeds* of *Dissention*, one was set
" above the rest; otherwise there
" would be, *Tot in Ecclesiis efficien-
" ter Schismata, quot Sacerdotes
" (d)*. As many *Schisms* in the
" *Church*, as there are *Presbyters*;
" especially, if every *Presbyter* has
" *Power* of *Ordination* intrinsecal to
" his *Office*, by the *Divine Right* of
" *Apostolical Institution*. For what
" then would be the Use of *Ordinati-
" on*, but chiefly to propagate *Schism?*

* Bp. *Mossom on Matth.* 28. 19, *&c.* (*d*) *Hieron. ad Evagr. & contra Luciferanos.*

Pseud.

Pseud. * *You say, Sir, that there must be one chief* Pastor *in every* Presbytery, *to guide as well the* Presbyters *that are* Teachers, *as the* Flock *that are* Hearers. *This is very true, and in all* Presbyteries *or* Synods *(whether great or small) 'tis fit, for* Order's *sake, that there should be a* President *or* Moderator *over the rest, and it has been our usual Practice. Now if you will call the* Moderator *of a* Presbytery *by the Name of a* Bishop, *I shall not gain-say it, provided you grant the* Presbyters *to be his* Colleagues, *and of the same* Office *with him. Such a* Bishop *as this* Beza *pleads for in the Words by you alledg'd. And as to your Quotation out of* Calvin, *it serves not your purpose at all; for his asserting the* Divine Right *of a* Bishop *or* Presbyter *over every particular* Church, *is so far from favouring* Diocesan Prelacy *that it is directly contrary to it. But*

* Mr. *J. W's Letters, p.* 34, 37.

if

if you would be contented with such a Presidency *or* Episcopacy, *as the Reverend and truly Learned* Bishop Usher *propos'd to King* Charles I. *as an expedient to unite the* English Protestants, *and Reform the* Church, *I believe few of the* Nonconformists *would refuse to submit to it (e). For my Part, I could readily comply therewith. But this* Excellent Bishop *in his Book (as is evident from many* Expressions *therein) supposes* Bishop *and* Presbyter *to be really of the same* Office, *and to differ only* Gradu *in* Degree; *not* Ordine *in* Order; *as if they were of a Distinct* Office.

Phil. Indeed, *Pseudocheus*, if you will have your *Moderator* to be a *Bishop*, I shall not gain-say it, provided that he be such a *Moderator*, who shall be a *standing Officer*, during Life, to whom all the *Presbyters* are to be obedient as to *Christ*, that is, to the *Moderator*, as repre-

(e) *Bp.* Usher's *Reduction of Episcopacy, in Prefat.* § 1, 2. *and Prop.* 1.

senting

ſenting the *Perſon* of *Chriſt:* That he be truly *Conſecrated*, and underſtood as the *Principle* of *Unity* in his *Church*; ſo that they, who unjuſtly break off from his *Communion*, are thereby in a *Schiſm*; That he ſhew his *Succeſſion* by *Regular Ordination*, convey'd down from the *Holy Apoſtles*. In ſhort, that he have all that *Character* and *Authority*, which we ſee to have been Recogniz'd in the *Biſhops*, in the very Age of the *Apoſtles*, and all the ſucceeding Ages of *Chriſtianity*; and then call him *Moderator*, *Superintendent*, or *Biſhop:* For the Conteſt is not about the *Name*, but the *Thing*.

And here I cannot but wonder at your ſtrange *Miſrepreſentations* of *Calvin* and *Beza*, who, with others of our *Reformers*, did ever account it a moſt unjuſt *Reproach* upon them, to think that they condemn'd *Epiſcopacy*; which they ſay they did not throw off, but could not have it in *Geneva*, without coming under

the *Papal Hierarchy:* They highly Applauded and Congratulated the *Episcopal Hierarchy* of the *Church* of *England*, as it appears in their several Letters to Queen *Elizabeth*, to the Archbishop of *Canterbury*, and others of our *English Bishops:* They pray'd heartily to *God* for the *Continuance* and *Preservation* of it: They lamented their own *unhappy Circumstances*, and wish'd for *Episcopacy* in their own *Churches*, the want of which they own'd as a great *Defect*; but call'd it their *Misfortune* rather than their *Fault*. As the Learned of the *French Hugonots* have likewise pleaded in their Behalf. As for their Excuse, I shall not meddle with that, because I think it was not sufficient; They might have had *Bishops consecrated* in other Places; for Archbishop *Cranmer* was fix'd in his See of *Canterbury* three Years before * *John*

* John Calvin *came first to* Geneva *in* 1536. *after some time he was order'd to depart that City, but was recall'd* Sept. 1541. *where he continu'd to his Death, which was in the Year of our Lord* 1564.

Calvin

Calvin came first to *Geneva*, and the *Civil Magistrate* would as well have receiv'd *Reform'd Bishops*, as it did *Presbyters* afterwards. But whatever becomes of their *Excuse*, 'tis very plain, that they gave their *Suffrage* for *Episcopacy*, which whoso pleases may see at large in Dr. *Durel's View of the Government and Worship in the Reform'd Churches beyond the Seas*, (who was himself one of them) Printed, 1662. So that our *Modern Presbyterians* have departed from *Calvin* as well as from *Luther*, in their *Abhorrence* of *Episcopacy*, from all the *Christian World*, in all Ages; and particularly from our late *Reformers*, both of one sort, and of the other. For *John Calvin*, tho' he was never *Ordain'd*, (as *Beza* and *Papirius Massonius*, two Writers of his Life, do testifie *) yet does he thus deliver himself in his *Vindication of the Hierarchy*. *Talem*

* *In Vita Calvini.*

si nobis Hierarchiam exhibeant, in qua sic emineant Episcopi, *ut Christo subesse non recusent, & ab illo tanquam unico Capite pendeant, & ad ipsum referantur,* &c. *Tum vero nullo non Anathemate dignos fatear, si qui erunt, qui non* Eam *reverenter, summaq; Obedientiâ observent (f).* If they would give us such an *Hierarchy*, in which the *Bishops* should so excel, as that they did not refuse to be subject to *Christ*, and to depend upon him, as their only Head, and refer all to Him; then I will confess, that they are worthy of all *Anathema's*, if any such shall be found, who will not Reverence it, and submit themselves to it, with the utmost Obedience*. And *Beza* supposes as positively as *Calvin*, That there were none that would oppose the *Episcopal Hierarchy*; and he condemns them as Mad-men, if any such could

(f) *Calvin. de Necessitat. Eccles. Reformand.* * Calvin *little thought what a perverse Spirit would hereafter arise in our* English Fanaticks.

be

be found. For thus saith he in that very Book which he wrote against *Seravia*, a Prebend of *Canterbury*. *Si qui sunt autem (quod sane mihi non facile persuaseris) qui omnem Episcoporum Ordinem rejiciant, absit ut quisquam satis sanæ Mentis furoribus illorum assentiatur* (*g*). If there be any such (which you shall hardly perswade me to believe) who reject the whole *Order* of *Episcopacy*; *God* forbid that any Man in his Wits, should assent to the Madness of such Men. And then afterwards he goes on and saith, *Quod si nunc Ecclesiæ instauratæ Anglicanæ suorum Episcoporum & Archiepiscoporum Authoritate suffultæ perstant, quemadmodum hoc illis nostrâ memoriâ contigit, ut ejus Ordinis Homines non tantum Insignes Dei Martyres, sed etiam præstantissimos Doctores & Pastores habuerit*, &c. (*h*). If the *Reformed Churches* of *England* remain

(*g*) *Beza de Grad. Minist. Evang. c.* 1. (*h*) *Ibidem c.* 18.

ſtill ſupported with the Authority of their *Archbiſhops* and *Biſhops*, as it hath come to paſs in our Memory, that they have had Men of that Rank, not only famous *Martyrs*, but moſt excellent *Doctors* and *Paſtors*, &c. And then he calls the *Hierarchy* a Singular Bleſſing of *God*, & *Fruatur ſane iſta ſingulari Dei beneficentia, quæ utinam ſit illi Perpetua* (*i*): and wiſhes that the *Church* may ever enjoy it. So that you, *Pſeudocheus*, and the *Modern Preſbyterians*, are diſarm'd of the *Precedent* of *Calvin* and *Beza*, and all the *Reformers* abroad, by whoſe Sentence ye are *Anathematiz'd*, and counted as Mad-men. And now that you ſpeak of Archbiſhop *Uſher*'s *Reduction of Epiſcopacy to the Form of Synodical Government*, pray take this Account of it from his Grace's then Chaplain, Dr. *Nicholas Bernard*, ſometime Preacher to the Honoura-

(*i*) *Beza de Grad. Miniſt. Evang. c.* 18.

ble

ble Society of *Grays-Inn*, *London*. In that Book of his Entitled, *Clavi Trabales*, *pag.* 54. he there saith, "As for that of his *Reduction* of "*Episcopacy* to the *Form* of *Synodical Government*, *&c.* presented "to his late Majesty of *Blessed Memory*, *Anno* 1641. It is to be consider'd, how it was occasion'd by "the present *Tempestuous Violence* "of the *Times*, as an Accommodation by way of Prevention of a "*total Shipwrack* threatned by the "*Adversaries* of it, as appears sufficiently by the Title before it, "*viz. Propos'd in the Year* 1641. as "an Expedient for the Prevention "of those *Troubles* which afterwards "did arise in Matters of *Church-Government*, *&c.* Now what can "this, in the Sense of any Prudent "Unbiass'd Person prejudice him in "his Judgment or Affection to *Episcopacy* it self, which rather confirms it. The *Merchant* parts "with that in a *Storm*, that he

" would not have done in a *Calm*,
" and at Shore recruits himself with
" the like Goods again. St. *Paul*
" in that Wrack, *Act.* 27. consent-
" ed not only to the lightning of the
" Ship of its Lading, but of the
" Tackling also, *We cast them out*
" (saith he, or St. *Luke*) *with our*
" *own Hands, and all for the saving*
" (if it were possible) *of the Ship,*
" *and the Passengers in it*". But now by the way, since Archbp. *Usher*'s *Judgment* sways so powerfully with you, pray comply with it in another Particular; 'tis set down by the same Dr. *Bernard*, in *pag.* 55. of the aforesaid Book. " For the *Form of Words*
" us'd by the *Bishop* in the *Ordina-*
" *tion* of the *Church of England*, he
" (meaning the Archbishop) did
" much approve thereof, *viz. Receive*
" *the Holy Ghost, Whose Sins thou*
" *dost remit, they are remitted, and*
" *whose Sins thou dost retain, they*
" *are retained*; *and be thou a faith-*
" *ful Dispenser of the Word of God,*

and

" *and of his Holy Sacraments*, &c. " And the Delivering of the *Bible* " into the Hands of the Perſon Or- " dain'd, ſaying, *Take thou Authority* " *to Preach the Word of God, and Ad-* " *miniſter the Sacraments*, &c. Which " being wholly omitted in that of the " *Presbyterian Way*, and no other " *Words* to that *Senſe* us'd in their " Room, and thereupon no expreſs " *tranſmiſſion* of *Miniſterial Power*, " the Archbiſhop was wont to ſay, " *That ſuch an Impoſition of Hands* " (by ſome call'd the *Seal* of *Ordi-* " *nation*) *without a* Commiſſion *an-* " *nex'd, ſeem'd to him to be as the* " *putting of a* Seal *to a* Blank, *That* " *the Scruple was not only in the* In- " ſtrumental Cauſe, *but in the* For- " mal: *and that if a* Biſhop *had been* " *preſent, and done no more, the* " *ſame Query might have been of the* " *Validity of it*". And in a Letter to Dr. *Bernard*, which was publiſh- ed, he there declar'd, " That the " *Ordination* made by ſuch *Presby-*

" *ters*

" *ters*, as have ſever'd themſelves " from their *Biſhops*, unto whom " they'd ſworn *Canonical Obedience*, " cannot be excus'd from being " *Schiſmatical* (*k*)". So that this Learned Primate could find no *Salvo* for our *Engliſh Presbyterians*, but he leaves them under the Guilt of their *Schiſm.* And now I ſhall cloſe my Anſwer to your laſt Objections, with the Words of that Glorious Martyr King *Charles* I. of ever Bleſſed Memory, which he deliver'd in his Diſpute at *Newport* in the *Iſle of Wight*; where that *Royal Champion* (like another *Athanaſius*, fighting againſt the World) tells thoſe *Presbyterian Miniſters*, " That he is " not much concern'd, whether they " call *Epiſcopatus Ordo*, or *Gradus*, " or what Name they give it, pro- " vided they acknowledge the *Supe-*

(*k*) *This was written in his Note-Book with his own Hand, dated 1655. a little before his Death, as we are aſſur'd by the Lord Primate's Grandſon*, James Tyrrel, *Eſq*; *in the* Appendix *to his Grandfather's Life, p. 6. when* Epiſcopacy *was at its loweſt Ebb in this* Iſland.

" *riority*

" *riority* of thoſe *Church-Officers* " over *Presbyters* and *Deacons* ". This was formerly inſinuated by that Great and Good Prince, in his Diſputation with Mr. *Henderſon* at *Newcaſtle*, whom he routed both Horſe and Foot, and ſent home that *Apoſtle* of the *Covenant*, a *Royal Proſelyte*. For this great *Athleta* (like to the invincible *Hercules* in all his *Labours*) was, in all the Diſputes that he manag'd with his unparallelled *Pen*, more than *Conqueror*, thro' him that lov'd him. Yea, *Salmaſius* and *Blondel* (the two great *Champions* of *Presbytery*) are conſtrain'd to grant a Difference, at leaſt in the *Second Century*, betwixt *Presbyters* and *Biſhops*. And if *Blondel* from the Year 146, (which he makes the *Epocha* of that *Nominal Impropriation*;) had made a *Retrogradation* to CXI, he would have found St. *Ignatius*, in his *Epiſtles*, which are accounted *Genuine*, clearly and frequently diſtinguiſhing betwixt *Biſhops*,

ſhops, *Presbyters*, and *Deacons*; (and that in no leſs than thirty five ſeveral *Teſtimonies*) and theſe *Epiſtles* are now ſo fully vindicated by Archbiſhop *Uſher*, *If. Voſſius*, Dr. *Hammond* and Biſhop *Pearſon*; that all the Gratings of *Daillé*, *Salmaſius*, *Blondel*, *Capellus*, *Larroque*, and Dr. *Owen*, will never file off the leaſt Atom from their *Solidity*.

Pſeud. * *Pray*, Philalethes, *Has* Dioceſan Superiority *done any good in preventing or curing any* Schiſms? *Has it not rather been an Occaſion (at leaſt) if not the cauſe of the Increaſe thereof ever ſince its firſt Erection? Witneſs the ſad Accounts which* Hiſtorians *and other* Eccleſiaſtical Writers *give of the many Tumults that have been rais'd, and Seditions ſtirr'd up by thoſe that Ambitiouſly ſtrove for this* Pre-eminence *and* Dignity. *Witneſs alſo thoſe frequent* Excommunications *of each other, and often-*

* Mr. *J. W's Letters*, p. 40.

times

times for Trifles. Witneſs thoſe groundleſs Impoſitions of Things partly needleſs; partly miſchievous and hurtful, on the Conſciences of Chriſtians, *without the leaſt Warrant from* God's *Word or right Reaſon, under pretence of* Decency *and* Order. *By which Lording it over* God's Heritage *(as St.* Peter *calls it,* 1 Pet. 5. 2.) *they have audaciouſly preſum'd to exclude many from* Church-Communion,* *whom* Chriſt Jeſus *and his* Apoſtles *never excluded: And that meerly for refuſing to ſubmit to thoſe Terms, which (as they have no Reaſon for which they ſhould be urged, but the Will and Pleaſure of the Impoſers, ſo) were never preſcrib'd by our* Lord.——*Hence are the Conſciences of weak* Chriſtians *inſnar'd, and their Minds fill'd with perplexing Scruples, who ought to have been receiv'd into the* Church's Communion *(if ſound in the Faith, and Ho-*

* Mr. *J. W*'s *Letters, p.* 40, 41.

ly

ly in Life) without requiring needless and doubtful Things as the Condition of that Communion, *Rom.* 14. 1, 6, 13, 15, 17, 18, 23. *Hence* Schisms *and* Divisions, *which have Rent the* Church *of* Christ *and split it into several Parties, owe their Original (for the most part) to the Impositions of* Diocesan Prelacy.

Phil. Is this heavy *Charge* against *Episcopacy*, *Pseudocheus*, laid upon the *Bishops* of the *Romish Church*, or upon the *Bishops* of our *Church of England?* If 'tis laid upon the *Bishops* of the *Romish Church*, it does not then concern us: But if 'tis laid upon the *Bishops* of our *Church* of *England*, then you had it either from Mr. *William Prynne* of *Infamous Memory*, or from Mr. *Richard Baxter* of *Inveterate Malice.* If from *Prynne*'s *History of Bishops since the Reformation*, then you found nothing but *invidious Misrepresentations* and *notorious Calumnies.* And if

if from Mr. *Baxter*'s *Treatise of Diocesan Bishops*, his *Church History*, or his *Plea for Peace*, then you have nothing else but *abominable Stories* taken from *Heretical Authors*, as *Philostorgius*, *Sondius*, and such others: all which are various Accounts of a great many Confusions, rais'd by *Ambitious Presbyters*, and their *Party*, against the *Pious* and *Orthodox Bishops*, who suffer'd under *Heathen*, *Arian*, and *Heretical* Emperours. And all those Transactions does Mr. *Baxter* most shamefully misapply to the *Bishops* and *Councils*; and he often speaks more favourably of *Hereticks*, *viz.* of *Arius*, the *Novatians*, and the *Donatists*, who tho' they were usurping *Presbyters*, he calls them *Bishops*; and thro' their Sides he strikes at the *Sacred Office*, *pag.* 276 of his *Plea for Peace*. *It was, saith he, by* Bishops *striving who should be* Chief, *that the* Donatists *set up:* whereas the *Donatists* were discontented

Pres-

Presbyters. And evident it is, whatever Quarrel there was in all *Church-History*, wherein a *Bishop* was concern'd, howsoever *Innocent*, howsoever *Orthodox*, Mr. *Baxter* made him the Cause of the *Quarrel*, and was his avow'd *Adversary*. For did not Mr. *Baxter* know, (however he dissembl'd it) that *Arius* and *Aërius*, *Novatus* and *Novatian*, *Majorinus* Chaplain to *Lucilla*, a Noble Woman, with *Botruus* and *Silesius**, who first oppos'd *Cecilian* Bishop of *Carthage*, (and set up for *Bishops* by the Help of *Donatus*, who succeeded them, and gave Name to the *Schism*) were all of them *Presbyters?* Then afterwards they dub'd one another *Bishops*, and with whole Armies oppos'd their lawful *Bishops*, who with great Patience and Constancy withstood their Malice. And thus after the same manner, and with the like Injustice, you may

* *Some Writers call these* Botrus *and* Celesius.

throw

throw all the *Rebellions* and *Outrages*, all the *Blaſphemies*, *Factions*, and *Schiſms*, that have been for theſe Sixty Years and upwards, upon the *Biſhops* of this Realm, whereto (as 'tis very well known) the *Presbyterians* firſt open'd the Way, and then led the Dance. Then it was, in thoſe Times of *Violence* and *Uſurpation*, (when Men did diſregard their *Spiritual Guides* and *Governours*) that *Atheiſm* and *Infidelity*, *Profaneneſs* and *Diſſoluteneſs of Manners*, and all kinds of *Diſhoneſty* and *Baſeneſs* did Grow and Increaſe. What *Diſmal Tragedies* had we in that Age acted upon the Stage of our own Country? What *Bloody Wars* and *Murthers*, (*Murthers* of the *beſt of Kings*, and *beſt of Biſhops*, as alſo of *Nobles* and *Prieſts?*) What *miſerable Oppreſſions*, *Extortions*, and *Rapines?* What *execrable Seditions* and *Rebellions?* What *barbarous Animoſities* and *Feuds?* What *abominable Treaſons*, *Sacrileges*, *Per-*

juries and *Blasphemies?* What *horrible Violations* of all *Justice* and *Honesty?* And whence I pray was the *Source* and *Original* of all these Things? Did they not proceed from your *Murmurings* against and from your *Rejecting* and *Persecuting* your *Spiritual Governours*, from your casting them down, from your spurning their *Advice*, and from your trampling upon their *Authority?* Your Ancestors would have done well to have taken the Advice of St. *Ignatius*, that *Holy Martyr*, and *Disciple* of the *Apostles*, who, in all his Epistles to the several Churches, to whom he wrote, did most earnestly press the *Indispensible Obligation* of a *strict Obedience* to their respective *Bishops*. That the *Laity* should submit themselves to the *Presbyters* and *Deacons*, as to the *Apostolical College* under *Christ*; And that the *Presbyters* and *Deacons*, as well as the *Laity*, should Obey their *Bishop* as *Christ* Himself, whose Person he did Represent. *For*, saith he, *as the*

Bishop

Biſhop *doth preſide in the Place of* God, *we muſt therefore look upon him as our* Lord *himſelf*; *or as our* Lord's *Repreſentative* (*l*). And that we muſt be ſubject unto him, as unto *Jeſus Chriſt* (*m*). And that therefore whoever kept not *outward Communion* with his *Biſhop*, did forfeit his *inward Communion* with *Jeſus Chriſt*. And 'tis not lawful without the *Biſhop*, either to *Baptize*, or *celebrate* the *Offices*; But what he approves of, according to the good Pleaſure of *God*, that is firm and ſafe, and ſo we do every thing ſecurely (*n*). Beware then, *Pſeudocheus*, of caſting any *vile Aſperſions* upon the *Sacred Order* of *Epiſcopacy:* For they were *Proteſtant Biſhops* that did defend the *Reformation* by their *Writings*, and did ſeal it with their *Blood*. What *Champi-*

(*l*) Περιχωρημένε τῦ Ἐπισκόπε εἰς τόπον Θεῦ. Ignat. ad Magneſ. Τὸν ἓν Ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν ὁ Κύριον δεῖ θεωρεῖν. Ignat. ad Epheſ. (*m*) Τῷ Ἐπισκόπῳ ὑποτασσόμενοι ὡς τῷ Κυρίῳ. Ignat. ad Trall. (*n*) *Ignat. ad Smyrn.*

ons has the *Protestant Religion* ever had to be compar'd in all Respects with our *Cranmer*, *Ridley*, *Sands*, *Jewel*, *Parker*, *Bilson*, *Andrews*, *Buckeridge*, *Morton*, *Hall*, *Davenant*, *White*, *Usher*, *Morley*, *Bramhall*, *Gunning*, *Pearson*, *Stillingfleet*, and many other *Bishops* of the *Church* of *England?* And notwithstanding the hard fortune Archbishop *Laud* had in other Respects, not to be well understood in the Age he liv'd in; yet his Enemies cannot deny his Book to be written with as much *Strength* and *Judgment* against the *Church* of *Rome*, as any other whatsoever. And had that Great and Good *Prelate* but liv'd in more *honest* and *better Times*, he would have been *highly Instrumental* in transmitting this *Episcopal Church* of *England invulnerable* to all Posterity, by such secure and prudent *Laws*, that no Person whatsoever should have ever presum'd to attempt its *Ruin*.

Then

Then *Faction* and *Sedition* would have been *chas'd* into their proper *Dens*, and ſent back to inhabit thoſe *Black* and *Diſmal Regions*, where they were firſt invented.

And this I ſhall farther ſay of the *Biſhops* of the *Church* of *England*, that they have done incomparably more *Service* againſt *Popery*, from the *Reformation* to this Day, than all the other *Parties* among us put together.

Pſeud. *Have you done*, Philalethes?

Phil. No, Sir, your *ſenſeleſs* and *indecent Reflections* upon our moſt *excellent Liturgy*, and our very *ſignificant* and *uſeful Ceremonies* ſhall in the next Place fall under my Conſideration. You ſay, * *Theſe are* groundleſs Impoſitions *of* Things *partly* needleſs; *partly* miſchievous *and* hurtful, *on the* Conſciences *of* Chriſtians, *without the leaſt warrant*

* Mr. *J. W's Letters*, *p.* 40.

from God's Word *or* right Reason, *under pretence of* Decency *or* Order. To this I answer,

1st. If it be *mischievous* and *hurtful* to the *Consciences* of *Christians* to use any thing in the *Worship* of *God*, which he himself has not commanded, and which is not prescrib'd by a *Divine Law*; then what shall we think of the *Dissenters* themselves, for they use several Things in their *Worshipping* of *God*, for which there is no *Divine Law* or *Command?* Where is it commanded that they shall use a conceiv'd *Prayer* of their own, and not *Pray* by a *Form?* Where is it commanded that they should receive the *Sacrament sitting* not *kneeling?* Where is it commanded that the *Minister* shall be cloathed in *Black*, and shall not wear a *Surplice* when he *officiates?* Nay, several Things besides that are in use among your *Party*, are no more expresly commanded by a *Law* of *God*, than those among us.

And

And then 2dly. If it be *miſchievous* and *hurtful* to uſe any thing in the *Worſhip* of *God*, that *God* himſelf has not preſcrib'd, then what ſhall we think of ſeveral things, that the *Jews* us'd in their *Worſhip*, which *God* had not commanded, and yet both our *Bleſſed Saviour*, and his *Holy Apoſtles* comply'd with them. The *Jews* had only a *Command* for their *Worſhip* in the *Temple* or in the *Tabernacle*, not in their *Synagogues*, whither our *Saviour* and his *Apoſtles* often reſorted. The *Jews* had no *Command* in their *Law* for *reading* or *preaching Moſes* there every *Sabbath* day, as was accuſtom'd, *Act.* 15. 21. Nor for that *Form* of *Prayer* and *Liturgy* which they us'd there, and in which there is no doubt, but that our *Saviour* and his *Apoſtles* join'd with them. There was no *Divine Command* for the *Feaſt* of the *Dedication* of the *Temple*, at which our *Saviour* was preſent, *Jo.* 10. 22. and yet he never in the leaſt *repro-*

ved those appointed *Usages*, as having any thing that was *mischievous* and *hurtful* in them; but he comply'd with them, and countenanc'd them by his own *Example:* So also in the *Passover*, which was a very considerable *Rite* and Part of the *Jewish Worship*, our *Saviour* us'd the Posture of *Discumbency* in the Eating of it, tho' that was not the Posture commanded in the *Law* at the first Institution of it, *Exod.* 12. 11. but it was taken up afterward by the *Jewish Church*, when they were settled with *Ease* and *Liberty* in the Land of *Canaan*. And the *Cup* of *Charity* likewise, that was not of *Divine Institution*, yet this our *Saviour* us'd also after the manner of the *Jews*, *Luke* 22. 17. and he was pleased to conform to many innocent and inoffensive *Rites* of the *Jewish Church*, in their *Divine Worship*, tho' they were not all of them expresly commanded or prescrib'd by *God*. I know, Sir, that the *Teach-*

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ers of your *Party* do argue from *Chriſt*'s putting an end to the *Ceremonial Law*, that therefore they are *abſolv'd* from all *Obedience* to *Ceremonies* impos'd; and that this is their *Chriſtian Liberty*, to which they are oblig'd to ſtand faſt, *Gal.* 5. 1. Now at this rate, They might as well reaſon from the *Abolition* of their *Judicial Law* alſo, that they are freed from their *Civil Obedience*. Can *God* be ſerv'd without *Ceremony?* And is there not a vaſt Difference betwixt the *Ceremonies* of the *Jewiſh* and of our *Chriſtian Church?* Thoſe were *Types* of *Chriſt to come*, and to retain them were in effect to deny *Chriſt*'s *being come*. And the *Liberty* St. *Paul* ſpeaks of, is that of the *Gentile Chriſtians*, that they ſhould not ſubmit to the *Jewiſh Yoke*, and has nothing at all to do in the Caſe betwixt us. And muſt we now be ſo jealous of *Judaiſm*, that becauſe they had many *Ceremonies*, we muſt have none? According to this ſort

of

of *Reasoning*, because they had *Priests* and *Sabbaths*, we must have none. For any other Offence that may be taken against our *Rites* and *Usages*, either as to *Multitude* or *Danger* of *Superstition*, the *Church* her self has given that *pious* and *prudent Account* *, that all, who are *pious* and *humble* themselves, cannot but be satisfy'd; and truly where there is no *Humility*, I may very well question, whether there can be any *sincere Piety*.

And again 3dly. If it be *mischievous* and *hurtful* to use any thing in the *Worship* of *God*, which has not been prescrib'd in his *Holy Word*, what then shall we think of the whole *Christian Church*, who did use some things in their *Worship*, which were no way commanded by our *Saviour Christ?* The *Salutation* of *Charity*, which is mention'd in *Rom.* 16. 16. 1 *Pet.* 5. 14. was an *outward*

* *In the Preface to the* Common-Prayer-Book.

Sym-

Symbol of *Love* and *Charity*, which the *Christians* us'd at their Meeting at *Prayers* and the *Sacrament*; and such also were their *Love-Feasts* or *Feasts* of *Charity*, which were *Celebrated* together with the *Lord's-Supper*, 1 *Cor.* 11. 20. *Jud.* 12. These and some others were only such *Rites* as the *Christians*, without any *Command* of *Christ*, thought fit to join with the most *solemn Parts* of the *Christian Worship*; and yet they were of so indifferent and alterable a *Nature*, that the *Christian Church* has thought it a Matter of *Prudence* to lay them aside. For *God* has left such *Rites* and *Ceremonies* to be determin'd by *particular Churches* and their *Governours*, and has only commanded the *Substantials* of his *Worship*, and given *general Rules* for all things to be done *decently* and in *Order* (*o*). 'Tis very plain that *God* has no where commanded them

(*o*) 1 *Cor.* 14. 40.

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himſelf, nor can there be any *particular Directory* for them produc'd out of the *Holy Scriptures*; and as plain it is that there would be perpetual *Confuſion* and *Diſorder* in the *Church*, if theſe were not appointed in ſeveral Places, by thoſe who are *Governours* of it; and when they are ſo commanded, if there is nothing in them, that is contrary to the *Law* of *God*, they are to be obey'd and obſerv'd; they cannot be *unlawful* when no *Law* forbids them, but they may become *neceſſary* in their *Uſe*, when they were *indifferent* in their *Nature*, by the *Commandment* of a *lawful Authority*; and ſurely there can be no *Sin* or *Superſtition* in them upon that Account. Certain it is, that many Mens Diſlike to our *incomparable Common-Prayers* proceeds from thoſe wrong *Notions* they have of them; They think becauſe the *Roman Devotionals* retain ſome part of them, that they cannot be good, becauſe they

they have been ſometimes mix'd with what is evil: But muſt we renounce the *Holy Trinity*, and other Articles of our *Chriſtian Faith*, becauſe the *Papiſts* hold the ſame; this would be altogether unaccountable? The *Veſſels* of the *Temple* were carry'd to *Babylon*, and *prophan'd* by *Belſhazzar*, yet were they not *reſtor'd* and *conſecrated* by *Ezra* to the Service of *God?* There were *Liturgies* extant in the *Church* before the *Maſs* had either *Name* or *Being*; and *Rome Chriſtian* was much *elder* than that of *Papal:* When therefore the *Myſtery* of *Iniquity* began to appear, the *Old* or *Firſt Common-Prayer* was not aboliſh'd, only mix'd with *Errors* and *Corruptions*; which *Blemiſhes* being now taken away, is it not as *Beautiful* as ever? This then was the *pious Care* of our *firſt Reformers*, to refine it from its *Droſs*, and to bring it to its *Primitive Purity*, retaining nothing but what is *Pure Scripture*; or drawn therefrom by the *Judg-*

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ment of our *Holy Mother* the *Church*. But we ſo mightily degenerate from our *firſt Reformers*, that we will not follow thoſe *Forms*, which were preſcrib'd by them; we are for *new Lights* and *new Inventions* to guide us to *Heaven*, we deny *Common-Prayer*, and magnifie the *ſudden Raptures* of *illiterate Men*, as the *Illuminations* of the *Holy Spirit*; when really what are they better, than an *heap of Nonſenſe* in *crampt Words*, only glaz'd over with the *Saint-like Varniſhes* of a *caſt-up Eye*, and a *canting Tone?* What *Prayers* then I pray do beſt *adorn* the *Beauty* of *Holineſs?* Thoſe, which are *ſhuffled* together by *Chance*, or ſuch as be *refin'd* and *poliſh'd?* Who prays moſt *believingly*, he who *digeſteth* what he prays for? Or he who *utters* his *firſt Senſe* and *firſt Thoughts?* Who prays with the *fulleſt Aſſurance* to have his *Prayers heard* and *crowned* with *Succeſs?* He who *weighs* and *ponders* his *Petitions?* Or he who

who either by *implicit Devotion* gives *Assent* to all that proceeds from the Mouth of a *Gifted Brother*; or else suspends his *Amen*, when he hears things inconsistent with his *Reason*, or the *Rule of Faith?* Thus the *Prayers* of the *Church* most certainly are the best of all, and tho' we may be allow'd in private a greater and more *unconfin'd Freedom* of *Expression*, or with our Families in some particular Cases; (tho' there I think *Forms*, generally speaking, most proper to be observ'd) yet for the *Church* of *God*, I esteem *Forms* of *Prayer*, and an *Establish'd Liturgy*, so far from a *stinting* of the *Spirit* (as some Men would have it, who know not what they mean, or else would not have other poor ignorant Souls understand) that nothing but *wild Disorder* and *Confusion* would arise among us, if every one (who only fancies himself *sufficient* for the Work) was to be his own, and the *Congregation*'s *Prayer-maker*, upon

upon every return of *Divine Worſhip, who knows not how to pray with the Spirit, and to pray with the Underſtanding alſo,* 1 *Cor.* 14. 15. Conſider then, *Pſeudocheus,* whence our *Diviſions* do proceed. Is it not a great pity, that our *Bleſſed Saviour*'s *Body* ſhould be *rent* and *torn* upon ſuch *poor Pretences?* As, Whether a *Cloak* be not more *decent* in the *Worſhip* of *God,* than a *Gown* or a *Surplice?* Whether it be not a greater *Scandal* to *kneel* at the *Communion* with a *Papiſt,* than to *ſit* or *lean* as does their *Head* the *Pope?* Whether *ſet Forms* of *Prayer* compos'd to the Mind of *Holy Scripture,* have not as fair a Claim unto the *Spirit,* as any *unpremeditated extemporary Effuſions?* Whether the *Liturgy,* in which the *People* bear a Part (whence it is call'd the *Common-Prayer,* being perform'd in common by the *Flock* and *Paſtor,*) be not a *Worſhip* full as *Edifying,* as that which may betray Men to the Surreption of wan-

wandring Thoughts, having no *Office* to recal their roving Minds, but what concludes, the laſt *Amen?* Whether it be a *Super-errogation* of *Devotion*, to ſet apart and *conſecrate* ſome particular Days to the *Worſhip* of *God*, in which we may commemorate what was heretofore tranſacted, the *moſt illuſtrious Triumphs* of our *Bleſſed Saviour* and his *Holy Apoſtles?* Whether the *ſigning* of Infants with the *Croſs* in *Baptiſm*, can make us more *ſuperſtitious* than others, whoſe *Averſion* looks, as if they were aſham'd of the *Croſs* of *Chriſt?* Whether the *Religious Education* of Infants, may not be prudently ſecur'd, by requiring Parents to provide *Sponſors* or *Sureties*, either to rebuke their Negligence if themſelves ſhould be ſlack, or ſupply their *Office*, becauſe they are Mortal? Whether *Confirmation*, the *Laying on of the Hands*, or the *Bleſſing of the Biſhop*, upon the *Confeſſion* of a *Novice's Faith*, be not an ad-

vantagious Expedient for the *grounding* of Youth in the *Principles* of the *true Religion?* In short, Whether the *Communicating* with the *Primitive Christians* in such *Rites* and *Ceremonies*, as they daily practis'd, before the *See of Rome* usurped upon the *Western Church*, can be a *symbolizing* with the present *Papacy?* Or, if you please, Whether the abuse of things themselves most *significant*, be a sufficient Reason to reject their Use? These, and such as these, *Pseudocheus*, are the Things which make *weak Men* shun our *Communion*, flock into *Conventicles*, and divide into *Factions*: These were the *Beginnings* of that *Breach*, which is now grown up into an open and most dreadful *Schism:* And is the *Peace* of the *Church* so meer a Cypher, that Men are less tender of it, than tenacious of their own *Opinions?* But *Scruples* and *Dissentions* will arise, so long as Men are fir'd from below, and so wretchedly deluded

luded and infatuated by the *Prince of Darkneſs*. How ſucceſsful has that *evil Spirit* been in *fomenting* our *Enmities* and *heightning* our *Animoſities?* Was it not he who caus'd the *Schiſm* of *Corah*, *Dathan* and *Abiram?* Did not he cauſe the *Separation* of the *Euſtachians?* Was it not he who kindled that *Schiſmatical* Fire of the *Donatiſts?* Did not he blow it up into ſuch *diſmal* and *raging Flames*, that they had almoſt *burnt* and *conſum'd* the whole *Church*, yea even turn'd it into *Aſhes*, had not that *Council* in *Africa* been Aſſembl'd to *quench* and *allay* its *Fury?* And tell me, I beſeech you, are not theſe *Embers* afreſh reviv'd? If we reflect on thoſe, who at this very Day, diſturb the *Peace* of our *Jeruſalem*, we ſhall find them to be of the ſame *Dye* and *Complexion*, herein only differing, that thoſe of this Age have ſcrap'd the *ſhreds* of all *old* and *outworn Heterodoxies*, to patch them up in a *Scotch* or *Geneva Garb*.

Wherefore, *Pseudocheus*, let every one of us, with bended Knees and lift up Hands, intreat the *Holy God*, that he would be pleas'd to pity the *Vine*, that his own *Right Hand* hath planted, that the *Catholick Church* may be so guided and govern'd by his *good Spirit*, that all who profess and call themselves *Christians*, may be led into the way of *Truth*, and hold the *Faith* in *Unity* of *Spirit*, in the *Bond* of *Peace*, and in *Righteousness* of *Life*.

Pseud. *Indeed*, Philalethes, *you have largely consider'd most of my Arguments against* Diocesan Episcopacy, *but some others there are that you have pass'd by, without any manner of regard; Pray, Sir, let me know what you mean by your so doing, and what also you have to say to this very Argument among the rest? If there must be* Diocesan Bishops *to prevent* Schism *among the* Presbyters, *then there must be* Archbishops *to prevent* Schism *among the* Bishops; *and*

and then Patriarchs *to govern* Archbishops; *and lastly, a* Pope *to prevent* Schism *among the* Patriarchs. *And thus by your profound Reasoning, the* Papacy *will be Establish'd over the whole* Christian *World, by Vertue of the same Necessity which is pleaded for a* Bishop *over his* Diocese.

Phil. I have consider'd, Sir, all your *Doughty Arguments*, and have sufficiently disprov'd them; and as for the others (you speak of) that are omitted, they are so *weak*, so *trifling* and so *illogical*, that they do not deserve any serious *Confutation*; yet to oblige you a little in your Request, be pleas'd to see what *John Calvin* saith to your last Argument. You'll find it in the *1st* and *4th Sections* of the *4th Chap.* of his *Institutions:* His Words are these: "As we "have shown there is a *threefold* "*Ministry* commended to us in "*Scripture*; So whatever *Ministers* "the *Ancient Church* had, it distin-

" guiſh'd them into *Three Orders*, " *Biſhops*, *Presbyters* and *Deacons*". And §. 4. " That every *Province* " had among their *Biſhops*, one who " was an *Archbiſhop*, and that in " the *Council* of *Nice*, *Patriarchs* " were appointed, who in *Order* " and *Dignity* might be *Superior* to " *Archbiſhops*; This was for Preſer- " vation of *Diſcipline*, that if any " thing hapned in any *Church* which " could not well be determin'd by a " few, it might be referr'd to a *Pro-* " *vincial Synod*, and if the Affair " was of ſuch Importance that it re- " quir'd a greater Diſcuſſion, Ap- " plication was made to the *Patri-* " *arch* with the *Synods*, from whom " there was no Appeal, but to a " *General Council*". And ſaith he a little farther in the ſame *Section*, " We ſhall find that the *Ancient Bi-* " *ſhops* had no mind to frame any o- " ther *Form* of *Church Government*, " than what was preſcrib'd by *God* " in his *Word*.

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But, Sir, there are some other sort of Arguments, which you have so peculiarly manag'd, that you seem to be alike Skilful in *Logick*, as heretofore I once observ'd you in *Natural Philosophy*; when I heard you say, *That our* Cold Summers *were caus'd by the late* Earthquake*, *which had remov'd the Earth* 15 *Degrees towards the* North-Pole.

Pseud. *You may represent me as you please, but methinks you might have had a greater Respect for the Memory of our late* Pious *and* Precious *Friend Mr.* Richard Baxter, *than to charge such an* Holy Man *with the* Guilt *of so many* Crimes. *What say you to this,* Philalethes?

Phil. This I say, *Pseudocheus*, that a great Part of the *Venom* you have discharg'd upon the *Church of England*, you before imbib'd from Mr. *Baxter*'s *virulent Principles.* You say, *That the* Schisms *and* Divisions

* *This* Earthquake *happen'd in the Year*, 1693.

which have Rent the Church of Christ *, *and Split it into ſeveral* Parties, *owe their Original (for the moſt Part) to the Impoſitions of* Dioceſan *Prelacy.* Now this is all over Mr. *Baxter.* But if you had conſulted the Hiſtories of *Eccleſiaſtical Feuds* and *Tumults*, or thoſe *Schiſms* occaſion'd by *Novatus* and the *Donatiſts*, you would have found it a very difficult Task to prove any *lawful Biſhop* to have been the *Founder* of any of thoſe *Schiſms* and *Diviſions* which you ſpeak of. And it may be with ſome ſort of Reaſon ſaid of you, what Mr. *Herle* (*p*), a noted *Presbyterian* ſaid of Mr. *Baxter*, as your own Mr. *Bagſhaw* reports; *That it had been happy for the Church of* God, *if Mr.* Baxter's *Friends had never ſent him to School.* Of which Opinion was Mr. *Cawdry* alſo, who was another of his own

* Mr. *J. W*'s *Letters*, *p.* 41. (*p*) *Mr.* Herle *was* Prolocutor *to the* Aſſembly of Divines, *and Rector of* Winwick *in* Lancaſhire *in the Time of the* Great Rebellion.

Fra-

Fraternity. Then ſee what *Character* Mr. *Baxter* is pleas'd to give of himſelf, in his Letter to Dr. *Hill*. *I have been*, ſaith he, *in the Heat of my Zeal ſo forward to* Changes *and* Ways of Blood, *that I fear* God *will not let me have a Hand in the peaceable Building of his Church.* We commonly ſay, *Pſeudocheus, De Mortuis nil niſi benè*, That we ought to ſay nothing but well of the Dead; Yet when Men have been *notoriouſly wicked* in their *Principles* and *Practices*, they ſhould then be *expos'd*, that others may *abominate* and *deteſt* thoſe *flagrant Villanies*, that ſuch have been guilty of, and of which, as 'tis very well known, Mr. *Baxter* himſelf was not wholly *innocent*. Do but take this one Inſtance, as 'tis related by Mr. *Vernon*, in the Cloſe of his *Preface* to Dr. *Heylin*'s *Life*.

" Mr. *Baxter* (ſays he) may be " pleas'd to call to mind what was " done to Old Major *Jennings*, in " the laſt War, in the Fight that was " be-

" between *Linſel* and *Longford* in
" *Salop* ; where the *King*'s *Party*
" being worſted, the Major was ſtript
" almoſt Naked, and left for Dead
" in the Field : But Mr. *Baxter* and
" one Lieutenant *Hurdman* walking
" among the wounded and dead Bo-
" dies, perceiv'd ſome Life left in
" the Major ; and *Hurdman* run him
" thro' the Body in cold Blood, Mr.
" *Baxter* all the while looking on,
" and taking off with his own Hand
" the *King*'s Picture from about his
" Neck ; telling him as he was ſwim-
" ming in his Gore, that he was a *Po-*
" *piſh* Rogue, and that was his *Cruci-*
" *fix :* which Picture was kept by Mr.
" *Baxter* for many Years, till it was
" got from him, but not without
" much difficulty, by one Mr. *Sum-*
" *merfield*, who then liv'd with Sir
" *Thomas Rous*, and generouſly re-
" ſtor'd it to the poor Man now alive
" at *Wiche* near *Parſhore* in *Worce-*
" *ſterſhire*, altho' at the Fight ſup-
" pos'd to be dead, being after the
" Wounds

" Wounds given him, dragg'd up and
" down the Field by the mercileſs
" Soldiers; Mr. *Baxter* approving
" of the *Inhumanity*, by *feeding* his
" Eyes with ſo *bloody* and *barbarous*
" a *Spectacle*. For the Truth of
" which we have this *Subſcription*.

I Thomas Jennings *ſubſcribe to the Truth of this Narrative above-mention'd, and have hereunto put my Hand and Seal the Second Day of* March, 168½. *Sign'd and Seal'd in the preſence of*

John Clerk, *Miniſter of* Wiche,
Tho. Darke.

Pſeud. *Enough, enough,* Philalethes; *Let all his Imperfections be buried with him in his Grave, Earth to Earth, Aſhes to Aſhes, Duſt to Duſt.*

Phil. I knew you would not proceed any farther according to the *Form* us'd in the *Church* of *England*. What, have you not a Hope of your Friend's *Reſurrection* to *Eternal Life?* It may be you have heard as much

much of Mr. *Baxter* as the Learned and Ingenious Mr. *Long* of *Exceſter* has recorded of him in this *Characteriſtical Epitaph.*

Hic jacet RICHARDUS BAXTER,
Theologus Armatus,
Loiolita Reformatus,
Hæreſiarcha Ærianus,
Schiſmaticorum Antiſignanus:
Cujus pruritus diſputandi peperit,
Scriptitandi Cacoethes nutrivit,
Prædicandi zelus intemperatus maturavit,
ECCLESIÆ SCABIEM:
Qui diſſentit ab iis quibuſcum conſentit maximè,
Tum ſibi cùm aliis Nonconformis
Præteritis, præſentibus, & futuris:
Regum & Epiſcoporum Juratus Hoſtis,
Ipſumq; Rebellium Solenne Fœdus:
Qui natus erat per Septuaginta Annos,
Et Octoginta Libros:
Ad perturbandas Regni Reſpublicas,
Et ad bis perdendam Eccleſiam Anglicanam:
Magnis tamen excidit Auſis,
Deo Gratias.

And ſo much for your precious Mr. *Baxter.*

Pſeud.

Pfeud. *I am very glad you have done with Mr.* Baxter, *for I had almoſt forgotten, what I have juſt now recollected. Pray tell me what you think of the* French *and* Scotch *Churches? Was there not more Union and Concord, and leſs Errors and Hereſies among them, before the Introduction of* Prelacy *than in any* Prelatical Church *in the World*? And yet both theſe renounc'd all* Subordination *to* Biſhops *as to a* Superior Office, *nor could ever acknowledge their* Divine Right.

Phil. How now! Sir. Shall we never have done with Mr. *Baxter?* This you had from his *Treatiſe of Epiſcopacy* †, where he ſaith, "The "*Church of Scotland* is an Eminent "Inſtance, that *Churches* which have "no *Biſhops* have incomparably leſs "*Hereſie, Schiſm, Wickedneſs*, and "more *Concord* than we have". Now how contrary are theſe Thoughts to

* Mr. *J. W's Letters, p.* 41. † *Treatiſe of Epiſcopacy, p.* 1. *p.* 164.

thoſe

thoſe of the moſt Worthy Men of the *Foreign Churches*, who were no *Oppoſers*, but *Approvers* of *Epiſcopal Order* and *Government* for the prevention of *Errors* and *Hereſies*, as has been ſufficiently ſhew'd by many Principal Perſons among them? And even in the *Synod of Dort*, when thoſe ſent from *England* aſſerted *Epiſcopacy* as *Apoſtolical*, there was not (as they declar'd in their joint *Attestation*) any one Perſon in that *Synod* who ſpake a Word againſt it; and as Bp. *Hall* acquaints us, The *Preſident* of the *Synod* ſaid*, *Domine, non licet nobis eſſe tam felices*: We may not be ſuch happy Men (*q*). And firſt, As for the *French Churches*, they were ſeveral times in great Danger of being Rent in Pieces, by the many *Feuds* and *Diſſentions*, which daily aroſe among them; had not the Great and the Good *Du-Pleſſis* by his Learning and Prudence

* Johannes Bogermannus *Miniſter of* Lewarden.
(*q*) *Bp.* Hall's *Divine Right of Epiſcopacy, part. c.* 4.

very

very frequently appeas'd their *Animosities*, and put an End to their *Controversies.* " But after his Death, " the *Peace* of those *Churches* was " very much endanger'd by a New " *Controversie* about *Universal Redemption*, and the Nature of *Original Sin:* and the *Dissention* was " not far from a *Schism. Cameron*, " tho' he had clear'd himself of all " Suspicion of *Heterodoxy* at his " Promotion to the *Professorship* of " *Saumur*, was so unfortunate afterwards to be suspected of *Heresie:* " and his Pupils and Followers were " not a little perplex'd. What had " been approv'd by the *Synod of* " *Dort*, as *Orthodox Doctrine* in the " *English Divines*, was now call'd " into Question in *France*; and " what was allow'd in *Cameron* " while he was alive, was *Heretical* " and pernicious after his Death *. " It is hardly to be imagin'd (faith

* *Acts Authentiques, per Blondel.*

" my

" my Author) what great *Contention* this little, and to some, imperceptible *Difference* did create; or how many *Synods* it imploy'd, *Amyraldus*, *Daillé*, *Blondel*, and several others were look'd upon as little better than *Hereticks*; and their *Doctrine* about *Original Sin* Condemn'd in a *National Synod* at *Charenton*, and an *Abjuration* of it requir'd of all those that were to enter into *Holy Orders*; and a strict *Injunction* was laid on all *Ministers*, upon Pain of all the *Censures* of the *Church*, not to Preach any otherwise of this *Point*, than according to the *Common Opinion*. And all this Stir, as *Blondel*, (*p.* 50.) deduces it, was raised from little Private Quarrels between some of the *Professors*; and from the *Discontents* of the *University* of *Montauban*, that they of *Saumur* should be favour'd too much in the Distribution of such *Pensions* as the *Churches* furnish-

" ed

" ed for the Maintenance of their " *Universities*; and they thought " themselves wrong'd and underva- " lu'd, because their Salaries were " less: Thus we see that lesser Mat- " ters than a *Bishoprick* can some- " times disturb the *Peace* of the " *Church*; and that *Presbyters*, as " well as *Bishops*, can prosecute their " *Private Quarrels* to the hazard of " the *Publick Peace*; and that there " will be *Errors*, *Contentions*, and " *Animosities* where there is no *Epi-* " *scopacy*.

And then 2dly. The *Concord* of the *Church* of *Scotland*, was much greater while it continu'd under *Bishops*, than it has been since *Andrew Melvil* inflam'd it with the *Geneva-Government* and *Discipline*. And because you would perswade us, that there has been more *Union* and *Concord* in this *Scotch Anti-Episcopal Church*, than in the *Episcopal Church* of *England*; I will give you one Instance, that you may see how far this

is from *Eſtabliſhing* an *Union* and *Concord*; and that this *Parity* here pretended, is no other than a *meer Pretence*, the *Leading-Men* againſt *Biſhops* commonly aſſuming a greater *Authority*, and exerciſing it with greater *Abſoluteneſs*, and are more *Impatient* of being oppos'd and contradicted, than any *Biſhops* who are *legally Inveſted* with *Power*.

" * There happen'd a great *Diviſion* in the *Presbytery* of St. *Andrews*, about preferring a Miniſter " to the Church of *Luchars*. There " were two Pretenders, and *Melvil* " with a few more was for one, and " the Reſt, who were three times as " many in Number, were for the " other; *Melvil* looking upon himſelf as an *Apoſtle*, and diſdaining " to be over-rul'd by the Majority " of the *Presbytery*, left the Place, " and with his ſix *Presbyters* that " follow'd him, made another *Synod*

* Spotſwood's *Hiſt. of* Scotland.

" by

" by himself: and both these *Presby-*
" *ters*, like *Anti-Popes*, issu'd out their
" several Pleasures. The Gentlemen
" of the *Parish* upon this were divi-
" ded into *Factions*; some holding
" with one, and some with the o-
" ther, which occasion'd great Scan-
" dal: and the *Heats* grew to that
" Height, that the *Presbytery* was
" forc'd to be divided; one Part of
" it to sit at St. *Andrews*, the other
" at *Cowper*; the one under the In-
" fluence of *Melvil*, and the other
" under that of *Thomas Buchanan*;
" so hard it was for one *Presbyterial*
" *Diocese* to hold two *Topping Pres-*
" *byters*". The Observation upon this in *Spotswood* (*p.* 386.) is very remarkable. " Thus was that great
" Strife pacify'd, which many held
" to be Ominous; and that the *Go-*
" *vernment* which in the Beginning
" did break forth into such *Schisms*,
" could not long continue; for this
" every Man noted, That of all Men
" none could worse endure *Parity*,

" and lov'd more to *Command*, than
" they who had introduc'd it into
" the *Church*. This sort of Men did
" afterwards make not only a *Formal*
" *Schism*, and *Insurrection* against
" those *Bishops* plac'd over them by
" *Authority*, but after that *Episco-*
" *pacy* was Abolish'd in *Scotland*,
" could be as little at *Peace* among
" themselves. They were in the first
" place divided about receiving the
" *King*, and the *Conditions* to be im-
" pos'd upon him; and in this they
" proceeded even to the *Excommuni-*
" *cation* of one another. After his
" *Majesty*'s *Restauration*, when *Epi-*
" *scopacy* was Establish'd again in
" the *Church*; the *Presbyterians*
" who separated from the *Communi-*
" *on* of the *Bishops*, were divided
" yet among themselves, some ac-
" cepting the *King*'s *Indulgence* and
" *Licence* to *Preach*, others *renoun-*
" *cing* it as derogatory to the *King-*
" *dom* of *Jesus Christ*; and upon this
" they parted *Communion:* Nor cou'd
" these

" these *Resolute Renouncers* of *Indulgence* agree yet among themselves, about the measure of their " *Contempt* of *Authority*; some were " content to *Conventicle*, and Preach " against the *King*'s *Order*, and carry their *Contempt* no farther; the " others under *Cameron* were more " *fiercely zealous*, and thought themselves oblig'd by the *Covenant* to " attempt the *Deposing* of the *King*, as " they manifested (besides their several *Writings* to that effect) by " two *Formal Rebellions*. These are " the *Fruits*, this the *Peace*, *Unity*, " and *Concord* that *Presbytery* hath " produc'd". And truly after all, to judge of things impartially, without Prejudice or Passion, *Episcopacy* seems not only the most *Ancient*, but the most *Natural Government* of the *Church*; and we may observe in the manifold *Revolutions* and *Changes* of the *Church* of *Scotland*, and the different *Schemes* of *Government* introduc'd in that Nation, which were

found *violent* and *burthenſome*, ſo that the People would not bear them long, their *final* and *common Refuge* was *Epiſcopacy*, as the ſuitable and proper *Government* thereby to recover their Breath.

Thus you ſee, *Pſeudocheus*, that in the *French* and *Scotch Churches* there has not been that *Union* and *Concord*, which has been in our *Epiſcopal Church* of *England*, and tho' you ſay alſo that there has been leſs *Hereſies* Errors and in thoſe *Churches* than in any *Prelatical Church* whatſoever; yet I muſt needs tell you, that there were never any *Hereticks* in the World, but what were likewiſe *Anti-Epiſcopal*; and at the ſame time they began in *Schiſm*, and became Enemies to Truth, they declared War againſt the *Biſhops*, who were the *Guardians* of it, and ſo ended in *Enthuſiaſm* and *Madneſs*. Some of them were firſt *Presbyterians*, and when that *Diſpenſation* was not *Spiritual* enough, they then Improv'd into

into *Independents*, and from thence turn'd into *Quakeriſm*. So that all the *Extravagant Hereſies* among us are but the *Spawns* of the *firſt Schiſm*, and the Conſequences of thoſe *Principles* of *Separation*, that draw them from the *Communion* of the *Biſhop*.

Pſeud. *Well, Sir, here are two more Queſtions for you, and then I have done. The firſt is,* * *Why do you not admit the* French *and* Dutch Proteſtant Miniſters *to the* Cures of Souls *in this Kingdom (tho' never ſo Learned, and willing to comply with you in all other things) without ſubmitting to* Re-Ordination *by a* Biſhop; *When at the ſame time you admit a* Popiſh-Prieſt, *that turns* Proteſtant, *without any* New Ordination, *becauſe he was* Ordain'd *by a* Biſhop, *altho' a* Popiſh *one? You plainly hereby declare, what the Tendency of your Doctrine is.*

Phil. The XXIIId. Article of our *Religion*, and the *Statute Laws* of

* Mr. *J. W's Letters, p.* 52.

the Realm will not permit any *Foreign Protestant Minister* to have a *Cure* of Souls in this Kingdom without *Episcopal Ordination:* But a *Popish Priest* that turns *Protestant*, has no more need of *Re-Ordination*, than Archbishop *Cranmer* had of *Re-Consecration*, after he had been *Consecrated* by three *Popish Bishops* upon the 30*th.* of *March*, 1533. in the 24*th.* of *Henry* VIII. *, who were *John Longland*, Lord Bishop of *Lincoln*, *John Voysey*, Lord Bishop of *Exeter*, and *Henry Standish*, Lord Bishop of St. *Asaph.* And the Reason of this is very plain, because the *Church of Rome* is a *true Church*, so far as it agrees with *Truth*; and tho' it is *Idolatrous* and wonderfully corrupted in its *Principles*, yet its *Idolatries* and *Corruptions* has no more *Un-Church'd* it, than *Aaron*'s *Idolatry Un-Priested* him, for he continu'd the *High-Priest* still. Here eve-

* *See* Mason's *Consecration of Bishops in the Church of* England, *p.* 66.

ry

ry Body may plainly see the Tendency of your *Learning* and *Judgment.*

Pseud. *This is more than I have heard before, and therefore I shall not give you any farther trouble upon that Head, but will now proceed to my last Question. How do you know that you was* lawfully Ordain'd? * *He that* Ordain'd *you must have been a* Bishop rightly Ordain'd *by another* Bishop; *(if not Three) and He by a Third* †; *and so to the very* Apostles *in an uninterrupted Succession of* true Bishops: *Else you are no* true Minister. *For the least Interruption or Failure in this Succession does, according to you, cause a meer Nullity. Then you must either Recant your odd Notion, or be forc'd (if you would be Consistent with your self) to turn* Seeker. *Now tell me, if you can, whether such a* Succession *as this be possible to be prov'd?*

* *Mr. J. W's Letters, p.* 53. † Pseudocheus *means* Three others.

Phil.

Phil. The *Church of England* has those *indubitable Records* to prove the *Consecrations* and *uninterrupted Successions* of her *Bishops*, that any *Clergyman* finding out that *Bishop*, that gave him *Orders*, may ascend in a *Right Line* of *Bishops*, even to the Time of the *Holy Apostles*. And the Truth of this is so very obvious to any Person, who has consulted our *Ecclesiastical Histories*, that I have no manner of Reason to recant my *Notions* in these Matters, or to seek for any farther *Character* of your *Qualifications*, because I am very well assur'd, that your *Ignorance* in *Church-Affairs* does most wretchedly betray you into many gross and unaccountable *Errors*.

And now after all, if you will permit your self to weigh and consider the foregoing *Testimonies* and *Arguments*, which I have here produc'd for the *Establishment* and *Confirmation* of *Diocesan Episcopacy*, I do not perceive how you can deny it to have been

been practis'd in the *Apostolical Age*, without destroying the very *Faith* of the *Primitive Church*, without weakning that *Testimony* on which we receive the *Canon* of the *New Testament* in a Matter as *Notorious*, as that *Canon* it self. "Not to mention the "*Testimony* of *Ignatius*, saith the "very Judicious and Learned Mr. "*Dodwel* (*r*), tho' truly I think "they who question it, (since the "late excellent Defence of it perfor-"med with as great Evidence as a "Matter of that *Antiquity* (*s*), af-"ter the miscarriage of so many "*Primitive Records*, is capable of) "might as well have question'd se-"veral Books of the *New Testament* "it self, which notwithstanding "they receive on lesser Evidence; I "say, not to mention this, What "can they say to the *Angels* in the "*Revelations?* What to the *Testimo-*"*ny* of St. *Irenæus* concerning St.

(*r*) *See Mr.* Dodwell's *Separation of Churches*, &c. *ch.* 24. § viii, & ix. (*s*) *In vindic. Ignat. cont. Dalæum.*

"*Poly-*

" *Polycarp*, who seems to have been " one of them, whom he makes to " have been *Ordain'd Bishop* of " *Smyrna* by the *Apostles* themselves " (*t*)? What to the *Testimony* of " *Clemens Alexandrinus* who men- " tions *Bishops* among other *Offices* " of the *Church* settled by St. *John* " (*u*)? What to the *Testimony* of " *Hegesippus*, who makes the Kins- " men of our *Saviour* to have been " made *Bishops* from *Domitian*'s " time to that of *Trajan* (*w*)? " What to those who mention St. " *James* to have been made *Bishop* " of *Jerusalem* by the *Apostles* them- " selves (*x*)? What of the *Seven* " *Polycrates* mentions as *Bishops* in " his own See before himself, the " first of which seems, in all likeli- " hood, to have begun in the *Apo-* " *stles* times (*y*)? Nay, what to

(*t*) *Iren. l.* 3. *adv. Hæres. & apud Eus. Hist.* 4. 14. (*u*) *Clem. Alexand.* τὶς ὁ σωζ. *apud Eus. Hist.* 3. 23. (*w*) *Eus. l.* 3. *Hist. Eccl. c.* 20. (*x*) *Eus. Hist.* 2. 1. (*y*) *Eus. Hist.* 5. 24.

all

" all those Catalogues of *Bishops* succeeding in the four *Patriarchal* " *Sees*, particularly the fifteen in " *Jerusalem*, from St. *James* to the " Destruction of the *Jews* under *A-* " *drian* (*z*)? Nay, what to the " *Succession* of all the *Apostolical Sees* " to which the *Fathers* of the *Second* " *Century* do so solemnly appeal to " prove their own *Doctrine Apostolical* in opposition to the contrary Pretences of the *Hereticks* (*a*)? " Can they think them all to have " been either *wilful Forgeries*, or " *general Mistakes* in a *Matter of* " *Fact* so near their own time, without so much as any likely ground " in *History*? How will they then " assure us, that they were not mistaken in delivering to us the *Books* " of the *Apostles*, which were not " more *Notorious* to them than their " *Government*". And this *Line* of *Apostolical Succession* of *Bishops* has

(*z*) *Euseb. Hist.* 4. 5. (*a*) *Tertull. Præscr. Iren. adverf. Hæref.*

con-

continu'd thro' all Ages of the *Church* to our present Times, and no other *Government* than what was *Episcopal*, was ever heard of in the World, for the Space of 1500 Years. So that he who is out of this Line of *Apostolical Succession*, and exercises any *Ministerial Office* without the *Commission* of *Episcopal Ordination*, is but a *Lay-Impostor* and a *Schismatick* from the *Catholick Church*. And all other *Societies* of *Christian* People, who totally withdraw themselves from the *Government* of their *Bishops*, who are the *Holy Apostles Successors*, and from the *Ministry* of those *Presbyters lawfully* set over them by *Episcopal Ordination* and *Institution*, and do cast themselves into any other *Model* of *Government*, are all of them Guilty of *Schism*. And now to shew the *detestable Wickedness* of your *Usurpation*, it will be here very necessary to take a small View of the *Dignity* of our *Priestly Office*, which you and others of your Fraternity have

have so audaciously presum'd to invade. St. *Chrysostom* in his Discourse Περὶ Ἱερωσύνης, concerning the *Priesthood*, does highly magnifie the *Office* and *Authority* of a *Priest*; He there tells us, Ἐξουσίαν ἔλαβον οὐ ὅτε Ἀγγέλοις ὅτε Ἀρχαγγέλοις ἔδωκεν ὁ Θεὸς, &c. That *God* has invested the *Priest* with such *Authority*, as he never conferr'd upon *Angels* or *Arch-Angels*. For to which of the *Angels* did he say at any time, *Whatever ye bind on Earth is bound in Heaven; and whose Sins ye Remit, they are Remitted?* For as the Father gave Power to the Son to remit Sins, so the Son of *God* hath committed the same Power to his Ministers on Earth.

The *Office* of the *Magistrate* (says Bp. *Mosom*) intends the *Establishment* of *Peace*; the *Art* of the *Physician*, the *Health* of the *Body*; the *Profession* of the *Lawyer*, the *Security* of the *Estate*; but the *Calling* of the *Minister*, the *Salvation* of the *Soul:* Which *Sacred Office*, however slighted

ſlighted by Men, yet 'tis Honour'd and Eſteem'd of *God*, and 'tis call'd by the *Holy Apoſtle* an *excellent Work*, 1 *Tim.* 3. 1. And this is ſome Part of its *Excellency*; that the *Miniſter* in *Publick Prayer* is the Peoples *Mouth*, as their *Orator* unto *God*; and in *Publick Preaching*, he is *God's Mouth*, as his *Ambaſſador* unto the People; and thus what Honour can be greater than this, to have Ψυχῶν προεδρείαν καὶ μεσιτείαν Θεοῦ καὶ Ἀνθρώπων (as St. *Gregory Nazianzen* ſpeaks *) a *Preſidentſhip* of *Souls*, and a kind of *Mediatorſhip* 'twixt *God* and *Men?* Obſerve then the *Miniſter* at the *Altar*, and I will not ſay, What *Prince* on his *Throne?* but what *Seraphim* in *Heaven*, is imployed in a Service of more *Dignity* and *Honour* than this, to offer unto *God* the *Commemorative Sacrifice* of his *Son*'s *Body* and *Blood?*

And now from the *Dignity* of the *Miniſterial Office*, is aggravated the

* *Nazianz. Apolog.*

Guilt

Guilt of their *Usurpation*, who presume to exercise any proper *Ministerial Power* in the Name of *God* or *Christ*, without sufficient *Authority*. The severe Punishment of *Saul*'s *Sacrificing*, by the Loss of his *Kingdom*, 1 *Sam.* 13. 13, 14. and of *Uzziah*'s *offering Incense*, by his being smitten with *Leprosie*, which rendred him uncapable not only of *Governing* the *Kingdom*, but of having *Society* with the *Congregation* of the *Lord*, 2 *Chron.* 26. 19, 21. testifie how much *God* was provok'd thereby. The *dreadful Judgment* upon *Corah* and his Company, for *offering Incense*, and pleading the *Right* of all the *Congregation* of *Israel* against *Moses* and *Aaron*, as if they had taken too much upon them, was very remarkable. And much more is it *sinful* and *dangerous* to intrench upon the *Office* of the *Gospel-Ministry*: because the *Institution* of *Christ*, the *Authority* convey'd by him, and the *Grace* conferr'd from him, are things

more *ſublime* and *ſacred*, than what was deliver'd by *Moſes*. Can you then think that *God* was more jealous for the *Legal*, than he is for the *Evangelical Miniſtration?* Did he puniſh *Kings* invading the *Office* of the *Prieſt*, and will he acquit the *People* uſurping the *Function* of the *Miniſter?* No certainly; for we muſt know, that under the *Law*, *God*'s *Judgments* and *Bleſſings* were generally *corporal* and *temporal*, but under the *Holy Goſpel*, they are generally *ſpiritual* and *eternal*; ſo that, to be given up to a *Blindneſs* of *Mind*, and a *Reprobate Senſe*, ſeems to be a *Judgment* upon all *Fanaticks*, and the moſt *dreadful Vengeance* that can befal any ſort of People.

And now after all, ſince *Epiſcopal Ordination* has been of ſo general Practice, from the time of the *Apoſtles* in the *Church* of *God*, and is regularly Eſtabliſh'd and continu'd in this Kingdom; no Man in this *Church*, with Reſpect to *Order*, *Unity*

nity and *Apoſtolical Inſtitution*, can reaſonably expect that *God* will ever own him as his *Officer* in the *Miniſtry* of *Reconciliation*, unleſs he be admitted thereto by ſuch *Ordination*. And Private *Chriſtians* both out of *Duty* to *God*, and out of *Reſpect* to their own *Safety*, ought to avoid and ſhun all you *counterfeit* and *pretended Miniſters*, who do oppoſe your ſelves againſt this *Sacred Order*, becauſe of the Danger under the *New Teſtament* of periſhing in the Gainſaying of *Core*, *Jude*, *v.* 11. And here we may obſerve, that *Corah* and his *confederate Mutineers* were neither *Hereticks* nor *Apoſtates*, but Men of the ſame *Creed* with *Moſes* and *Aaron:* their *Crime* was the *Violating* that *Subordination* which *God* had appointed, and not ſubmitting themſelves to the *Superior Authority* of the *Prieſthood*. So that hereupon *God* was then pleas'd to puniſh one *Schiſm* with another, For *The*

* *Earth open'd and ſwallow'd up Dathan, and cover'd the Company of Abiram,* Pſal. 106. 17. As for the *Reaſons* which the *Diſſenters* produce to juſtifie their *deſperate Schiſm*, they have been ſo frequently and fully anſwer'd, that 'tis a Wonder they have not return'd generally into the *Boſom* of the *Church*; if it were not a greater, how they could ever break the *Unity* of it for ſuch *Reaſons*. For, among all the *Diviſions* that have infeſted the *Church* of *God*, none ever begun a *Schiſm* about the *External Rites* of *Religion*, except our *Diſſenters* in *England*, who for the very ſame *Reaſons* that they have *ſeparated* from this *Church*, muſt have *ſeparated* from the *Primitive Church*, which obſerv'd more *Rites* than ours; and if even the *Primitive Church* was not *Holy* and *Pure* enough for them to *Communicate* with, let them conſider what be-

* Num. 16. v. 31. *The Ground clave aſunder* — —

comes

comes of two Articles of their *Creed*, *The Holy Catholick Church*, and the *Communion of Saints*.

How careful was our *Bleſſed Saviour* in the training up of his *Holy Apoſtles*, and what Pains did he take with them, that they might be thoroughly inſtructed, and not differ in the Delivery of his Mind to the World, and with what *extraordinary Ardor* (*Joh.* 17. 11.) he pray'd for them upon this very Account? And then with what *Diligence* and *Circumſpection* did the *Holy Apoſtles* anſwer their *Maſter's Care?* How induſtrious were they to reſiſt all the *beginnings* of *Schiſm* in every *Church*, to heal the *Breaches*, to take away all occaſions of *Diviſion*, to unite all *Hearts*, and to reconcile all *Minds?* How did they inſtruct the People to abominate this *Diſtemper* as the *Bane* of *Chriſtianity*, charging them to avoid all Men that inclin'd that Way, as Perſons of a *Contagious Breath* and *Infectious Society?* What *deteſtable*

Names they gave to *Schism* in those Days, as *Carnality, the Work of the Flesh, and of the Devil?* 1 *Cor.* 3. 4. He I say, that observes all this, cannot but be apprehensive, that *Schism* is a *Sin* of the *deepest* Dye and the *greatest Guilt*; and tho' the *Laws* of *Toleration* may exempt the Persons of *Schismaticks* from any *Penal Prosecution*, yet the *evil Nature* of *Schism* still continues, and cannot be alter'd by any *Humane Laws* and *Constitutions*; because *Schism* is a *Transgression* of a *Divine Positive Law*, which *God* hath made for the *Preservation* of the *Body Politick* of the *Church*, to which *Schism* is as *destructive*, as *Rebellion* to the *State*. And according to this *Principle*, *Donatism* and *Novatianism*, as well as *Arianism* were counted as *damnable Schisms*, under the Reigns of those Emperors who granted *Toleration* to them, as under the Reigns of those who made *Laws* against them. So that the *Breaking* of the *Church*'s *Peace* was al-

always accounted *peculiarly sinful*, when without any *just* and *necessary Grounds*, *Contentions* did run so high, as to appear in an open *Schism* and *Separation*. And tho' *Separation* is both *lawful* and *necessary*, and free from the *Sin* of *Schism*, where *Communion* cannot be kept without *Sin*; yet the *Writings* of all the *Apostolical* and *Ancient Fathers* do condemn and aggravate the *Sin* of *unnecessary Separation*. St. *Ignatius* the second Bishop of *Antioch*, in Succession from St. *Peter*, in his Epistles *ad Trallianos*, *ad Smyrnenses*, and in those to the *Philippians*, *Ephesians* and *Philadelphians* frequently requires them to keep themselves in the *Unity* and *Communion* of the *Christian Church*, by a *regular Obedience* to the *Bishops*, and by a *Communication* with the *Priests*, who were set over them by the *Authority* of *Episcopal Order*: and to *disobey* those *Bishops* and their *Presbyters*, and to *separate* from them, is in those Epi-

ſtles charg'd with *Schiſm.* And 'tis a known and approv'd Saying of *Dionyſius Alexandrinus*, *That to ſuffer Martyrdom* ἕνεκεν τοῦ μὴ σχίσαι *rather than to divide the Church by* Schiſm, *is not leſs glorious than to be a Martyr for refuſing to offer Sacrifice unto Idols (b).* To theſe we may add St. *Cyprian* the worthy Biſhop of *Carthage*, who in his Fortieth Epiſtle *ad Populum Carthaginenſem de quinque Presbyteris Schiſmaticis*, exhorts them to have no *Communion* with thoſe who had divided themſelves from their *Biſhops*; for he tells them in that Epiſtle, That to be *ſine Epiſcopis*, without *Biſhops*, was to be *extra Eccleſiam*, without the *Church.* And in his Book *de Unitate*, he gives us this Notion of *Schiſm*, *Contemptis Epiſcopis & derelictis Dei Sacerdotibus conſtituere aliud Altare, aut Conventicula diverſa conſtituere:* That it was *Schiſm* to contemn and

(b) *Euſ. Eccl. Hiſt. l. 6, c. 42.*

for-

forſake the *Biſhops*, and *Prieſts* of *God*, and to ſet up another *Altar*, or to ſettle diſtinct *Conventicles*. In the very ſame Book he alſo aſſerts that the *Sin* of breaking the *Church*'s *Peace* by *Schiſm*, is in divers Reſpects more hainous than the *Sin* of thoſe lapſed *Chriſtians*, who in the time of *Perſecution*, yielded to offer Sacrifice to Idols. Becauſe the latter lamented his great *Infirmity*, and by his *Repentance* ſought for Pardon from *God*, and *Communion* with his *Church*, his *ſtraits* and *dangers* were the Cauſes of his *Crime*, and though he miſcarry'd himſelf, he did not allure and perſwade others into the ſame *Tranſgreſſion*, but might afterwards be honour'd as a *Martyr*: Whereas the former was *ſwelling* and *pleaſing* himſelf in his *Sin*, did diſturb, oppoſe and reject the *Church*, his *Sin* was of his own free and voluntary *Choice*, and he alſo *beguil'd* and *enſnar'd* others. And all this was expreſs'd by theſe two laſt mentiон'd

on'd Writers, with peculiar reference to the *Novatian Schism*, which then made a *Breach* in the *Church*'s *Unity*, about matters of *Discipline*, without denying any *Articles* of the *Faith*. And then St. *Cyprian* proceeds so far as to declare, That if the Man who sows *Discord* in the *Church* should lay down his Life in the Defence of the Name of *Christ*, the stain of his *Sin* could not be wip'd out (that is so as to render him honoured in the *Church*) by the stream of his *Blood*; but as he goes on, *Inexpiabilis & gravis est culpa discordiæ, nec passione purgatur*, That *Martyrdom* it self cannot expiate the *Guilt* of *Schism* (c). I tremble to think what a *dreadful Aggravation* of the Condition of the *Damned* it is, that they are *baniſh'd* from the *Presence* of the *Lord*, and from the *Glory* of his *Power*. The same is their *Condition* also who are *disunited* from *Je-*

(c) *Cyp. de Unit. Eccles.*

sus

ſus Chriſt by being *diſunited* from his *viſible Repreſentative* the *Biſhop*. They can have none of that *Peace* which paſſeth all Underſtanding, who are no Subjects of the Prince of *Peace*, nor Members of his *Kingdom*. They can have no *Viſitations* of the *Heavenly Spirit*, who are divided from that *Body* of which the *Spirit* is the *Bond* and *Cement*. And, which is the moſt *piercing* and *dreadful Reflection* of all, this *miſerable Condition* cuts them off from thoſe *future Expectations*, which are the only *Supports* and *Alleviations* of *good Men* in this Life under their *ſevereſt Sufferings*. They then who are *diſunited* from *Jeſus Chriſt* in this World, have no Hopes of recovering an *Union* with him hereafter in the World to come. It is very certain, that in whatſoever Condition they ſhall die, in that they muſt abide to all *Eternity*. And how *diſconſolate* and *deplorable* muſt it ſeem to any *Soul*, that

that it must want the *Comforts* of *Religion* here, and lose the *Hopes* of enjoying them everlastingly hereafter? Let all Persons then have an especial Care, that they do not in any wise attempt the *overturning* and *abrogating* the *Sacred Order* of *Episcopacy*, which was *Establish'd* by *Christ* in his *Church*; For 'tis no less than a *Sacrilegious Robbing* the *Church* of that *Ministry*, which *Christ* in his *infinite Wisdom* thought necessary for her *Edification* and *Perfection*. You know what a *dreadful Curse* is pronounc'd against them, who either add to, or take away from the *Institutions* of *Jesus Christ*, *Rev.* 22. 18, 19. I know 'tis pretended by some, that (in the present State of the *Church*) *Diocesan Episcopacy* may be laid aside, and that the *Church* may be as well *Govern'd* by *Presbyters*, and therefore it is needless to keep up any *Distinction of Offices*: But is not this to pretend to be wi-

wiſer than *Jeſus Chriſt?* Is not this to confound and jumble together the different *Orders Inſtituted* by him? Is not this to ſet up a new *Model* different from what he not only *Eſtabliſh'd*, but alſo appointed to continue in his *Church* to the End of the World? Is not this to caſhier *Chriſt*'s *Prime Officers* and *Repreſentatives*, and the *Church*'s *Principal Guides?* In ſhort, Is not this to rend and tear from the *Church* the *Pledges* of our *Saviour*'s *Care* and *Kindneſs* which he beſtow'd upon her, when he Aſcended up into *Heaven?* And now in the Cloſe of this Diſcourſe, I do heartily adviſe all thoſe *Schiſmaticks*, who ſtill wander from the *Fold*, and walk in bye and forbidden *Paths*, that they would now return to the *Shepherd* and *Biſhop* of their *Souls*, and that they would confeſs in the Words of our *Church*, That, *They have erred and ſtrayed from Gods ways like loſt Sheep:* And ſince

ſince many of them have left the *Publick Prayers* of the *Church*, for the *Private Conceptions* of Men's Brains, they have great Reaſon to ſay, That, *They have followed too much the Devices and Deſires of their own Hearts.* Beware then how you turn your Backs upon thoſe *incomparable Prayers* and *Confeſſions* in our *Liturgy*, which are ſo well adapted to the *Wants* and *Neceſſities* of your *Souls:* But do you ſet a Value upon that *inеſtimable Treaſury* of *Piety* and *Devotion*; in the Uſe of which, you may be furniſh'd with all *Divine Bleſſings*, neceſſary for the *Life* that now is, and that which is to come.

How happy then ſhould I be, if I might prevail with you to be *reconcil'd* to our Moſt *Excellent Church*, and to frequent our *Publick Aſſemblies*, where *God* is *greatly Reverenc'd*, in our *Approaches* to

to *Him*, with the *humble* and *decent Geſtures* of our Bodies. O then may we all of us ſo *unite* in one *Fellowſhip* and *Communion* here upon *Earth*, that we may be hereafter Tranſlated into the ever-bleſſed *Society* and *Communion* of *Saints* in *Heaven*.

F I N I S.

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